GAZETTEER

OF THE

HISSAR DISTRICT.

BY

P. J. FAGAN, Esquire,

Settlement Officer.

1892.

Price, Rs. 3-12-0.

Compiled and Published under the Authority

OF THE

PUNJAB GOVERNMENT.

LAHORE: "CIVIL AND MILITARY GAZETTE" PRESS.

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List of Errata and Corrigenda.

Page.	*Line.*		
2	1	*for* 40	*read* 4.
2	41 & 42	„ west	„ east.
5	2	„ Tibba	„ Tíba.
5	24	„ west	„ east.
17	19	„ iharberi	„ jharberi.
19	38	„ tahs	„ táls.
19	47	„ sarr	„ sann.
33	15	„ which	„ what.
33	51	„ Purn	„ Puru.
38	36	„ Zehán	„ Zebún.
42	7 & 45	„ Bunya	„ Banya.
42	34	„ Wagham	„ Waghorn.
45	30	„ Dewalis	„ Deswáli.
46	38	„ others	„ orders.
46	49	„ Gujrát	„ Guzerát.
47	8	„ Tughlags	„ the Tughlaks.
48	20	„ Pandutrith	„ Pandutirth.
49	38	„ debatable	„ debateable.
53	23	„ claims	„ claim.
68	27	„ families	„ females.
81	16	omit *their*	
93	9	omit *kaléwar.*	
98	38	*for* perferred	„ performed.
119	4	„ desolution	„ desolation.
121	28	„ Jhausal	„ Jhansal.
121	48	„ Kalirawan	„ Kaliráwan.
125	21	omit (in the time of Anangpal ii).	
132	32	omit *by*	
136	27	*for* lood	*read* blood.
159	11	„ sabal	„ sála.
163	4	„ or	„ of.
167	24	„ chula	„ chulas.
167	30	„ ande	„ and.
172	14	„ Uncarárah	„ Unearáráh.
174	25	„ brothers's	„ brother's.
224	6	„ 31	„ 37.
248	24	„ 5	„ ·5.
53	44	*Add.*—The Tibi villages, 42 in number, were also made o[ver to] the Raja of Bikanir as a reward for services rendered in the Mutiny.	

PREFACE.

Under recent orders it has become the duty of a Settlement Officer to draft a new Edition of the District Gazetteer. The materials ready to hand when I took up the work were of a somewhat meagre character so far as the old Hissar District was concerned; consisting practically of the former Gazetteer only which was confessedly inadequate as such. The present work is therefore not a revised edition of a former work but for all practical purposes entirely new and deals with an area considerably greater than that with which the old Gazetteer dealt. At the same time the information contained in the old Gazetteer, so far as it was useful and correct up to date, has been embodied in the present work. The remaining information relating to the old Hissar District, that is to say the four Southern Tahsíls which have been recently under Settlement, has been for the most part collected by myself with the aid of Tahsíldárs and others since the beginning of January 1891 when I joined the District. Had more time been available I should have been able to satisfy myself more fully on several points connected with social customs and other matters which are still doubtful. But what has been done will no doubt serve as some basis for further enquiry.

For the information regarding the Sirsa Tahsíl (not under Settlement) I am almost entirely indebted to Mr. Wilson's encyclopædic Settlement Report of the Sirsa District.

The Statements appended give as a general rule the latest available information.

P. J. FAGAN,
Settlement Collector.

HISSAR, 26*th April* 1892.

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Table No. I.—Showing LEADING STATISTICS.

1	2	3	4	5	6	7	8
		DETAILS OF TAHSILS.					
Details.	District.	Hissár.	Hánsi.	Bhiwáni.	Fatehábád.	Sirsa.	REMARKS.
Total square miles (1890-91)	5,188	810	799	749	1,179	1,651	
Culturable square miles (1890-91)	930·4	123·8	104·1	111·2	231·9	359·4	
Cultivated square miles (1890-91)	3954·1	592·6	645·7	600·2	878·3	1237·3	
Irrigated square miles (1890-91)	123·9	13·2	100·3	1·7	4·0	4·7	
Average square miles under crops (1885-86 to 1890-91)	2327·6	329·4	441·2	345·0	563·2	648·8	
Annual rainfall in inches of past years (1866 to 1890)	16·12	16·12	15·83	16·53	16·15	14·49	
Number of inhabited towns and villages (1891)	967	134	129	131	263	310	
Total population (1891)	7,76,006	1,22,299	1,65,689	1,27,794	1,81,638	1,78,586	
Rural population (1891)	6,79,425	1,05,445	1,51,604	92,326	1,78,790	1,51,260	
Urban population (1891)	96,581	16,854	14,085	35,468	2,848	27,326	
Total population per square mile (1891)	149·6	150·0	207·4	170·6	154·0	108·2	
Rural population per square mile (1891)	131·0	130·2	189·7	123·3	151·6	91·6	
Hindús (1891)	5,48,896	98,080	1,33,529	1,10,163	1,02,396	1,04,728	Taken from Census Table No. VI.
Sikhs (1891)	22,151	62	278	50	7,926	13,835	
Jains (1891)	5,690	916	2,370	811	343	1,250	
Mussalmáns (1891)	1,99,010	23,165	29,506	16,755	70,971	58,613	
Christians (1891)	242	66	6	15	1	154	
Parsís (1891)	17	10	...	...	1	6	
Average annual land revenue (1885-86 to 1890-91)	*6,21,716	95,955	1,54,159	91,393	1,12,795	1,67,414	
Average annual gross revenue from (1885-86 to 1890-91)	†8,12,179	...	...	...	...	...	

* Includes Land Revenue fixed, fluctuating and miscellaneous.
† Includes Land Revenue; Local Rates; Excise; Stamps; Registration fees; and Income Tax (from 1886-87 to 1890-91).

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I. A.

Descriptive.

Position, boundaries, tahsíl divisions.

The Hissár district is the easte rnmost of the districts of the Delhi division. It lies between 28° 36′ and 30° 1′ north latitude and 74° 31′ and 76° 22′ east longitude.

Lying, as it does, on the confines of Rájputána and forming a part of the great plains which stretch between Bikánir and Patiála, it shares with Simla and Rohtak, alone among the districts of the Punjab, the peculiarity of having no river frontage.

It is bounded on the south by the Dádri territory of Jínd and the Native State of Loháru; on the east by the British district of Rohtak and the Native States of Jínd and Patiála, the latter of which also stretches along its north-west border; on the north it is bounded by the Ferozepore district; and on the west by the prairies of Bikanir.

It is thus completely surrounded by Native territory except where it touches the districts of Rohtak and Ferozepore. Until recently the district was divided into six tahsíls, *viz.*, those of Bhiwáni, Hánsi, Hissár, Barwála, Fatahabad, and Sirsa. The Barwála tahsíl was, however, abolished with effect from January 1st, 1891, and its area distributed among Tahsíls Hánsi, Hissár and Fatahabad. This change also necessitated the transfer of some villages from the Hissár to the Bhiwáni tahsíl.

Some leading statistics regarding the district and the tahsíls into which it is subdivided are given on the opposite page in Table No. I.

The district contains four towns with a population of more than 10,000 souls as follows :—

Bhiwáni	35,468
Hánsi	14,085
Hissár	16,854
Sirsa	16,415

The administrative head-quarters are situated at Hissár, which is somewhat to the south of the central part of the district.

Hissár stands seventh in order of area and tenth in order of population among the 31 districts of the Province, comprising 4·68 per cent. of total area, 3·72 per cent. of total population,

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Descriptive.

and 40· per cent. of the urban population of British territory.

Position, boundaries, tahsíl divisions.

The latitude, longitude and height above sea-level of the principal places in the district are shown in the margin.

Town.	North latitude.	East longitude.	Height above sea-level.
Hissár	29° 10′	75° 46′	689
Hánsi	29° 6′	76° 0′	705
Bhiwáni	28° 48′	76° 11′	870
Barwála	29° 22′	75° 57′	730
Fat ahabad	29° 31′	75° 30′	720
Sirsa	29° 32′	75° 4′	738

Physical configuration and divisions.

The general aspect of the district may be described as a level plain or prairie, stretching from the north-west to the south-east and unbroken by any natural irregularity, except in the south-western corner where some of the detached peaks of the Aravalli range stand out against the horizon. The highest of these is the Tosham Hill, 800 feet high.

The soil of the district changes gradually from light sand on the western border to a firm loam on the confines of Rohtak, Jínd and Patiála.

On the extreme north of the district we have a tract of light loam in the Rohi of Sirsa; south of this, after crossing a strip of hard alluvial clay in the Ghaggar valley, the sandy tract is reached, and this stretches down the western portion of the district till the Bhiwáni tahsíl is entered, where the district presents the appearance of a sea of sandy billows of a more or less fluctuating nature.

To the east of this sandy strip the soil gradually changes to a firmer loam, but still interspersed with sand hillocks, which become fewer as the eastern border of the district is approached. The only variation from this general description is to be found in the tract through which the Ghaggar flows where the annual floods have in the course of centuries washed away the sandy particles and converted the soil into iron clay.

On the banks of the Western Jumna Canal also constant irrigation has made the soil firmer, and where the irrigation has not been excessive richer and more productive.

In accordance with local usage and phraseology the whole area of the district may be divided into four parts, or, including the small Jungal part of Budláda, into five.

At the northern extremity of the district we have the Rohi of Sirsa; south and south-west of this the Bágar of Sirsa, Fatahabad, Hissár and Bhiwáni; west of this again comes the tract known as Hariána which extends over all the four southern tahsíls of the district. Stretching to a short distance on either side of the Ghaggar stream, which flows in an easterly direction across the northern part of the Hariána of Fatahabad and the Sirsa Bágar, lies the tract known as the Náli.

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Descriptive.
Physical configuration and divisions.

The 15 outlying villages to the north of Tahsil Fatahabad, recently transferred from Karnál and known as the Budláda iláka, lie in the Jungal tract. The latter stretches into the Patiála State on the east and on the west merges into the Rohi of Sirsa, and, broadly speaking, includes the tract lying between the Ghaggar and the Sutlej.

Rohi.

The characteristic feature of the Rohi is a soft reddish loam locally known as *ratti* (red) or *rohi* (soft), occasionally interspersed with sandy patches and generally having some admixture of yellowish clay soil. The tract stretches from the northern edge of the Ghaggar valley to the northern boundary of the district. The water level in the wells in this region is at a depth varying from 180 feet on the north to 40 feet on the boundary of the tract watered by the Ghaggar. Under such circumstances well irrigation is impossible and the whole of the agriculture is dependent on sufficient and seasonable rainfall. Vegetation, especially in the form of trees is sparse, except near the villages where the *pipal* and *bar* tree are occasionally found. The tract in many points resembles the more southern Hariána which will be noticed below.

Náli.

South of the Rohi we come to the western extremity of the Náli tract which stretches from east to west through Tahsíls Fatahabad and Sirsa. The tract may therefore be conveniently described here. It owes its name to the fact that it is traversed by two streams, the Ghaggar and its offshoot, the Joiya or Choya. The characteristic feature of the tract is the hard iron clay soil, locally known as *sotar*, which allows of no cultivation until it has been well saturated by summer floods. Successful cultivation in this tract depends on a nice adaptation of the rise and fall of the floods to the times best suited for sowing the kharíf and rabi crops, and even when these have been successfully sown, good winter rains are needed in order to bring the rabi crop to maturity, while an untimely freshet coming down the stream late in the year may cause the destruction both of kharíf and rabi.

The rabi is by far the most important crop on the lands flooded by the Ghaggar, in fact in the kharíf rice is practically the only crop in Tahsíl Fatahabad; and rice with a certain amount of *jowár* and *bájra* in Tahsíl Sirsa. In the rabi the staples are wheat, barley and gram. The volume of flood water also varies so largely from year to year that agricultural results in this tract are peculiarly precarious.

In Tahsil Fatahabad the main stream of the Ghaggar is deeper and narrower than in Sirsa, where it is much shallower and the banks far more shelving and of far gentler slope. The result is that a far larger area is flooded in the latter than in the former tahsíl, but with a small depth of water, and in consequence the flooded area emerges sooner, sometimes soon enough to allow of kharíf crops such as *jowár* and bájra being sown on the fringe of the flooded area. In Fatahabad, on the other hand, the flow of water in the Ghaggar is more confirmed in a deep channel, and a much smaller area can be flooded than in Sirsa; in fact

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Descriptive.
Náli.

unless the Ghaggar is in full flood and the Joiya and Rangír channels filled, there will be but little spread of water; moreover owing to the contraction of the flooded area the depth of the floods is greater and the area to be sown does not emerge so soon, in consequence of which kharíf crops, except rice, are practically not sown on the flooded lands, while the rice area itself is much less than in Sirsa, and is confined practically to the Joiya, the banks of which are less steep than those of the Ghaggar and allow of a somewhat greater spread of water.

Land is irrigated from the Ghaggar and Joiya, either by the natural spread of the water over the banks, though this is not often the case in Fatahabad where the banks are high, or along natural shallow widening depressions called *phats* branching off from the main stream, or by conducting the water along *nálás* or artificially made channels into natural depressions. The latter method is usually employed in the irrigation of the rice crop which requires a constant and equable supply of water.

Where the banks are high and the surrounding soil out of reach of the floods, water is raised by wells dug near the bank and communicating with the stream by means of a channel. Such wells when worked with the rope and leather bucket are called *tuyás* or if worked with the Persian wheel *jhallárs*.

In Sirsa another contrivance called the *Chambal* is used in places where the height of the bank is not great. It consists of a lever beam, to one end of which is attached a leather bucket which raises the water and the other end is weighted with stones. The apparatus is worked by one or more men walking alternately up and down the beam.

For a short distance on either side of the Ghaggar and Joiya where the water level is comparatively near the surface, irrigation is carried on from *kacha* and *pakka* wells worked with the *lao* and *charas*. This form of irrigation might be far more largely used were the tract in the hand of others than its present unthrifty Musalmán owners who form the bulk of the population.

There are large tracts of waste which provide excellent grazing for cattle, and which, until within recent years, were exclusively devoted to that purpose, but they are now being brought under the plough, and cultivation has very largely increased in Tahsíls Barwála and Fatahabad since the settlement of 1863. The tract, however, is still the grazing ground for the Bágar and Hariána villages in years of scarcity. Vegetation is far more abundant than in the other parts of the district. The *dáb*, the principal grass of the tract, has given the name of Dában to the villages on the main stream of the Ghaggar.

Bágar.

The Bágar tract stretches from the south and south-west of Sirsa along the western border of the district gradually widening and extending towards the south. Here the prevailing characteristic is a light sandy soil and shifting sandhills interspersed in

places with firmer and in parts loamy bottoms. The sandhills are known as "Tibba" and the firmer valleys between as "Táls."

Bágar.

The depth of the water level is well over 100 feet and the water frequently bitter; well irrigation is thus out of the question, except in the neighbourhood of the Tosham Hills where water is nearer the surface. Practically, the only crop sown is the kharif, though no doubt a more enterprising class of agriculturists than the present Bágri inhabitants would manage to raise a considerable area of rabi crops in the valleys of the Bágar with the help of local drainage from the sandhills.

Cultivation is carried on with no ordinary difficulty; if there is no rain there is no crop, not even a blade of grass; while too heavy rain will wash the seed out of the soil or choke it in its germination with sand washed down from the neighbouring hillocks, so that cultivators have frequently to sow three or four times in one harvest. Dust-storms often overlay the sown field with a thick layer of sand and the plough has to be driven afresh over land which had previously been the site of a sandhill. But against all these disadvantages there are compensating advantages. The labour of ploughing is next to nothing owing to the lightness of the soil; again the light soil requires less rain for the production of a crop than the heavier soils of Hariána, so that there will be a crop, scanty indeed, in the Bágar when the richer soil to the west lies unsown; moreover with a moderate rainfall the loamy valleys of the Bágar benefit largely by drainage from the sandhills.

Hariána.

The Hariána tract is perhaps the most important area in the district, containing within its limits the bulk of the Jats who form the main element in the population. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district. On the north it stretches across a considerable portion of the Fatahabad tahsíl, but gradually narrows in width towards the south, being encroached upon by the Bágar sand. It comprises within its limits the eastern portions of Tahsíls Fatahabad and Hissár, the whole of Tahsíl Hánsi and a small portion of the eastern half of the Bhiwáni tahsíl, and is traversed by the Western Jumna Canal.

The leading feature of the tract is its firm clay, soil locally known as "karri" or "káthi," opposed, on the one hand, to the *sotar* or iron clay of the Náli, and on the other, to the light shifting sand of the Bágar. Sandhills are to be found, however scattered here and there, even in the Hariána, while in low-lying spots affected by local drainage the soil becomes hard and clayey and is called *dákar*. On the canal also, which runs along what was until recent times the bed of the Chautáng Nála, the former natural flow of water, and since the canal has been opened as such, the constant, and in parts excessive irrigation has hardened the soil by washing out the argillaceous particles and sometimes weakened its productive capacity. As noted above,

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Hariána.

the richer soil of the Hariána requires a more ample rainfall than that of the Bágar, and with a sufficiency of seasonable rain is very productive; but, on the other hand, no crop can be raised on the scanty falls which suffice for the Bágar; and there is in addition to this the absence of local drainage from sand-hills. To meet this the cultivators have been in the habit of leaving elevated pieces of land uncultivated to serve as water-sheds (*uprahan*) for drainage which is carried by means of water-courses (*agam*) to the fields. These are gradually disappearing with the spread of cultivation. The labour of ploughing is also considerably greater in the Hariána than in the Bágar.

The depth of the water level is generally confiderably over 100 feet, except in the canal villages where it falls to 30 or 40 feet. The cost of building a pakka well varies from Rs. 1,500 to Rs. 2,000; well irrigation is in consequence practically unknown, except on the borders of the canal tract.

Except in canal-irrigated land agriculture is confined practically to the cultivation of the kharíf crops, but here and there in low-lying spots benefited by drainage from higher levels the rabi can be profitably sown. It is only on the rare occasions when the autumnal rainfall is favourable for sowings and the winter rains plentiful that rabi crops are to any large extent raised in *báráni* soils generally. The vegetation is of a somewhat more luxuriant character than in the Bágar, and the villages have a more prosperous look than the poor hamlets of that tract.

In former times large areas were kept waste for cattle-breeding purposes, but most of this has now been brought under the plough.

Rivers, minor streams and drainage lines.

The Hissár district cannot boast of a river within its limits. The nearest approach to one is the Ghaggar stream, which flows across the northern parts of Tahsíls Fatahabad and the central portion of the Sirsa tahsíl.

The Ghaggar rises in the territory of Náhan or Sirmúr, and after flowing across the Umballa district and the north-western corner of Karnál is joined within the limits of Patiála territory by the united streams of the Saraswati and Márkanda.

By ancient writers the Ghaggar seems to have been treated as the affluent of the sacred Saraswati rather than the Saraswati as that of the Ghaggar, and many of these references to the former must, in all probability, be taken as referring in reality to the latter. The original form of the name Sirsa was Sarsuti, and doubtless carries us back to the time when the Ghaggar, which runs not far from the town of Sirsa, was known throughout the whole of its course as the Saraswati.

Near the town of Phulád in Patiála, a short distance before reaching the Hissár border, the Ghaggar has been divided, either naturally or artificially, into two branches, the one known

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Rivers, minor streams and drainage lines.

as the Ghaggar náli flows along just below the northern border of the district, the other known as the Choya or Joiya nála flows to the south of the Ghaggar náli, and after receding from it to a distance of some 12 miles rejoins it beyond Sirsa.

The northern branch after passing the Fatahabad border crosses a protruding neck of Patiála territory, and entering the Sirsa tahsíl south of the town of Rori passes to the north of Sirsa and is then joined by the southern branch, the Joiya.

The Joiya water rarely if ever gets beyond the western limit of the Fatahabad tahsíl, whatever water reaches Sirsa is carried by the Ghaggar náli. The Náli leaves the Sirsa tahsíl at Kariwáli and flows on into Bikánir territory, but the volume of water which reaches this point is insignificant, and it is in fact a comparatively rare flood which penetrates as far as Bikánir territory at all. In ancient times the stream was probably perennial and after passing through Bikánir territory may ultimately have joined the Panjnád, but this state of things has long ceased to exist consequent on the decreased rainfall on the Himalayan slopes and the interception of more and more water for irrigation in sub-montane tracts and in the intervening plains. These causes are still operating to reduce the volume and force of the flow and a greater deposit of silt is the consequence, the ultimate result being that the stream is tending to attain one uniform level throughout, while irregularities in the bed are being gradually filled up with silt.

Joiya irrigation.

Proposals have at different times been made for improving the irrigation from the Joiya. This stream, as mentioned above, branches off from the main Ghaggar at Phulád in Patiála, some five or six miles from the Hissár border. The main difficulty which had to be encountered in all these projects arose from the fact that the bed of the Joiya at its point of bifurcation with the Ghaggar was, and is, considerably higher than the bed of the latter, and consequently until the water in the Ghaggar rises to a considerable height none can enter the Joiya.

The idea of improving the irrigation appears to have been first entertained in 1836, when Colonel Colvin advocated the clearing out of the Joiya from Phulád to Fatahabad, cutting through bars of silt in its bed and drawing out the flood water through sidecuts so as to flood the neighbouring lowlands. In 1837 Captain Wakefield was deputed to prepare plans and estimates. His first project was for a cut so low down the stream as to be out of the Hissár district altogether; the second was for a cut from Nathwána on the Ghaggar to the Joiya at Sakmálpur, the object of which was to replenish the latter stream below the point where its waters were principally drawn off. Neither of these projects were approved by the Military Board; and the latter would certainly not have worked permanently as the level of the Joiya at Sakmálpur is not much if anything lower than the level of the Ghaggar at Nathwána.

In 1840, Colonel Cheape proposed the erection of a masonry dam near Phulád immediately below the head of the Joiya Branch.

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Joiya irrigation.

In 1841, Captain Baker repeated the proposal and further advocated the rectification of the Joiya channel with a view to shortening it and thereby increasing the slope of the bed which would secure an increased in-draught of water into the *nála* and a lessened deposit of silt.

In 1844, Mr. Vans Agnew submitted a report supporting Captain Brown's proposals, which, in his opinion, appeared to require amplification in order to deal satisfactorily with the large supply of water which under proper arrangements might be turned into the Joiya, and he further pointed out that a greater in-flow into the Joiya would, by reducing the volume of the Ghaggar, enable rabi to be sown on that stream where then only kharíf cultivátion was possible. None of the above projects received the sanction of Government.

In 1865 the Rangoi cut was made by the District authorities with funds supplied by the zamíndárs. The cut takes out from the Ghaggar opposite Talwára and joins the Joiya near Gháswa. The benefit derived from the work is not commensurate with the expectations entertained when it was undertaken; the villages on the lower part of its course are the only ones which derive any advantage from it.

The improvement of the Joiya irrigation again came up in 1873 in connection with the question of whether the Joiya had silted up in recent years and whether clearance of silt had ever been previously made.

The matter was dealt with in an exhaustive report by Colonel MacMahon, Commissioner of Hissár. The conclusions arrived at by the Punjab Government on the matter in 1874 were as follows:—

(1). That the bed of the Joiya had silted not only at its head but also for some distance along its course.

(2). That no partial clearance in the head would be of any material benefit.

(3). That no general clearance had been made since Phulád and other villages near the head of the Joiya had been transferred to Patiála.

(4). That even if a general clearance of the bed of the Joiya were effected, the benefit would not last long without the aid of a dam across the Ghaggar below the head of the Joiya.

The above conclusions embody the two essential difficulties in improving the irrigation of the Joiya. The first is the initial difficulty of securing a sufficient flow into the Joiya, owing to the bed at its head being considerably above that of the Ghaggar at the same place. The second arises from the very slight slope of the Joiya bed, owing to its great sinuosity which causes water to move with small velocity and thereby promotes the deposit of silt, while any clearance of the bed would only increase the difficulty by reducing the bed to nearly a dead level.

The final result of the various proposals for improving the Joiya irrigation has thus been *nil*.

Irrigation disputes.

The Ghaggar stream has been a fruitful source of disputes in regard to irrigation rights, both as between the zamíndárs in British territory and as between those of Sirsa and the officials of the Bikánir Darbár.

The erection of bunds on the Joiya has apparently been always, at all events nominally, forbidden.

In 1867 the matter came up with reference to certain bunds in Tahsíl Fatahabad which were found to be in existence; these were allowed to remain as they were of long standing, but the principle that no new bunds were to be erected in future was clearly laid down.

In 1874 the Deputy Commissioner of Sirsa complained of the erection of bunds in the villages of the Fatahabad tahsíl on the tail of the Joiya which interfered with the flow of water into the adjacent Sirsa villages. In the course of the discussion which followed doubts were expressed as to whether the Sirsa zamíndárs would in any case, even if the bunds complained of were removed, enjoy any great addition to the already scanty supply received by them from the Joiya. The Punjab Government finally ordered that—

(*i*). The erection of new bunds in the future should be absolutely forbidden.

(*ii*). That several bunds erected since the prohibiting order of 1867 should be abolished.

(*iii*). And that a code of rules should be drawn up by a *punchâyat* of the zamíndárs regulating the time during which each bund should be kept closed.

These orders finally decided the disputes which had lasted for some 40 years between the zamíndárs of Sirsa and those of Hissár, but it seems more than doubtful whether the Joiya floods ever have in recent years or ever will in future years penetrate across the border of the Fatahabad tahsíl into Sirsa.

Disputes with Bikánir.

It is in the latter tahsíl however that the irrigation disputes have assumed their most distinct shape in a long series of complaints from the Bikánir Darbár against the action of the Sirsa zamíndárs, which, it was alleged, interfered with the natural flow of the Ghaggar into Bikánir territory.

In 1873 the first of the series of complaints was made in regard to a bund on the Ghaggar near Ellenabad. The road from the latter place to Dabwáli had been carried across the stream on a high embankment erected by Mr. Oliver in 1869, which had acted as a bund by diverting the Ghaggar water towards Ellenabad. On the complaint of the Bikánir Darbár the bund was partially demolished by Mr. Wakefield, Deputy

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Commissioner, in 1874, who at the same time pointed out that the diversion of the water towards the low-lying lands of Ellenabad had a most prejudicial effect on the health of that town.

In 1877 the Bikánir authorities made a second complaint in regard to the erection of bunds and irrigation works on the Ghaggar in Sirsa. After a joint report by the Deputy Commissioner of Sirsa and the Assistant Political Agent of Bikánir, the Punjab Government laid down the principle that the erection of bunds or dams (*jhámps*) which interfered with the natural flow of the stream and diverted it entirely from its ordinary channel should be forbidden in future, but that the erection of *kunds* or reservoirs of water for the cultivation of rice and the excavation of irrigation cuts was allowable.

In accordance with these orders the demolition of the Ellenabad bund was completed and a bund at Firozabad on the Ghaggar was also removed. The erection of this bund had been necessitated by the gradual deepening of the channel of the Ghaggar between the Dhanur lake and the Annakai *chhamb*. Both the latter are depressions connected by a high level channel. Owing to the natural tendency of the Ghaggar to assume a uniform slope throughout its course, the depressions are being continuously filled up with silt, while the channel between is being gradually deepened, with the result that a greater depth of water is required in order to enable adjacent lands to be flooded; in order to secure the necessary depth a bund had been erected at Firozabad between the Dhanur lake and the Annakai *chhamb*, and the water had been conducted from the head so obtained by a system of 18 *nálás* or irrigation cuts. The orders of the Punjab Government quoted above, involving as they did the demolition of the bund, rendered the cuts useless for irrigation purposes, except in years of especially high floods.

Shortly after the bund had been removed it was found that very considerable erosion had taken place at the site of the bund and a proposal was made for the construction of a masonry floor in order to prevent further erosion, but it was not approved, on the ground that the expected benefit would not be commensurate with the cost.

The most important irrigation work on the Ghaggar is that known as the Sikandarpur *nála*. The object of the work was to direct the Ghaggar water to the villages to the south which receive a precarious irrigation from the occasional floods which reach them down the valley of the Joiya from the direction of Fatahabad. The *nála* takes off from the Ghaggar at Musáhibwála to the north-east of Sirsa and joins it again near Jhorar to the south-west. It was originally taken up as a famine work in 1861, but was not finally completed till 1875 or 1876. Much of it was constructed by the zamíndárs with the help of *takávi* advance to the amount of Rs. 16,000. The total cost being over Rs. 20,000. The head of the *nála*, as in the case of the Joiya,

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is considerably above the bed of the Ghaggar, and a masonry dam is needed in order to secure a sufficient in-flow. The Punjab Government in 1881, in accordance with the principle which had been laid down, negatived a proposal to construct such a dam, and holding that the project had failed, remitted Rs. 6,700, which had been advanced as *takávi* loans for its construction.

Numerous other complaints have been made by Bikánir, the object of some of which have been not only to prevent Sirsa zamíndárs from interfering with the natural flow of the Ghaggar water, but also to prevent them from exercising that due enjoyment of irrigation from flowing water which is the natural right of all riparian owners.

The principles which have been laid down may be shortly stated thus: that while no interference with the natural flow of the stream in its natural channel can be allowed, there is no objection to the construction of *kunds* and *nálás*, provided that the water reaches them without artificial aid. Owing to the deepening of the channel in many parts, it is becoming increasingly difficult for the water to reach these works, and the Sirsa zamíndár is thus prevented not only from deriving the maximum of benefit from the water which flows past him, but also from maintaining the area flooded at its present figure. This is all the more regrettable, as of the water which flows uselessly past him but little reaches Bikánir even in a year of good floods, and the water which might benefit an arid tract like Sirsa in fact benefits no one at all.

Other drainage lines.

To the north of Sirsa, and between it and the Ferozepore border, three old drainage lines cross the Rohi or dry tract. They are known by the name of Naiwál, Vál meaning a channel and Nai low-lying.

They are probably some of the numerous drainage channels which in former times used to traverse the plains between the Jumna and Sutlej, the most important of which was the Saraswati or Ghaggar. These three channels in former times probably united with the Ghaggar before the latter joined the Panjnád, but within the memory of man no water has come down any of them and the soil of their bed is generally sandy.

Lakes.

The Ghaggar to some degree yet preserves that characteristic which gave to its predecessors the name of Saraswati or "the river of pools." At Musakhera, in Tahsíl Fatahabad, is a *jhíl* some half mile long and quarter mile broad with a maximum depth of seven or eight feet, which is filled by the overflow of the Ghaggar in seasons of heavy rainfall.

The Fatahabad *jhíl* on the Joiya *nála* is some one and a quarter miles long and half a mile wide, and its greatest depth is eight or nine feet. Neither of these *jhíls* are perennial. Crops of paddy are grown in the hollows, and when dry, wheat, gram and barley are sown in their beds.

In Sirsa tahsíl there are three large sized *jhíls* on the course of the Ghaggar. The first is at Cháumal, three miles north-west

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Lakes.

of the town of Sirsa. The Ghaggar channel here expands into a shallow lake (*chhamb* or *jhíl*) about three miles long by half mile in breadth; a short distance further on at Dhanur the Ghaggar fills another depression some three miles long and half a mile broad, but seldom anywhere more than four feet deep.

Finally, after rejoining the Joiya valley and passing along two miles of narrow channel, the Ghaggar spreads into the Annakai *chhamb* some five miles long and two miles wide but only some three feet deep.

The numerous *jhíls* on the Ghaggar are doubtless due to the small slope of the bed which by slackening the onward motion of the water enabled it to spread at once over any fairly large area of uniform levels, in which there was no definite channel, which came in its way.

Canals.

The Western Jumna Canal enters the Hánsi tahsíl about half-way down the eastern border of the district from Jínd, and after irrigating 52 villages in Tahsíls Hánsi and Hissár, is finally swallowed up in the sands of the Bikánir desert. A distributary has been taken into a few villages of the Fatahabad tahsíl, but only for the purpose of supplying drinking water, and it has now for several years ceased to run.

The canal was first constructed as far as Hánsi by Feroz Shah in 1355 A.D., and was carried on to Hissár in the next year in order to supply water to the city which he had recently built there. It appears that he took ten per cent. on the yield of irrigation as *sharb* or water-rate. Timúr makes no mention of the canal, so that it probably ceased to flow soon after it was opened. In Akbar's time it was repaired and Shah Jahán improved it and carried it on to Delhi. It was in full flow at the time of Nádar Shah's invasion, but it must have ceased to flow soon after. In 1805, when the territory came under British rule, it had long since silted up entirely. The canal was re-opened in 1826-27, but the fear of an enhancement of land revenue consequent on increased irrigation acted as a check on its extensive use by the zamíndárs. It was not till the famine of 1832-33 that the feeling was overcome, and since then irrigation has increased largely.

The canal after crossing the Karnál Bángar follows the line of the old Chautáng *nála* across the Jínd State and Tahsíls Hánsi and Hissár. As it thus originally flowed in a natural drainage line, it has not had the prejudicial effect on the health and prosperity of the inhabitants of the canal tract consequent on the interception of the local drainage of the country which it has had in Karnál, but the bed has in the course of time silted up and is now in embankment through a large part of its course in the district. The level of the subsoil water has of course been largely raised; and in some villages the soil has become unproductive, owing principally to excessive irrigation from the canal.

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Canals.

The cultivation of rice has lately been prohibited on the canal, and this will no doubt have a beneficial effect on the health of the tract.

A small area is irrigated by branches of the Sirhind Canal in Tahsíl Sirsa and in the Budláda villages of Fatahabad.

Rainfall.

Where wells are so deep and the other means of irrigation are exceptionally scarce the rainfall is clearly a most important factor in the prosperity of the district.

Tables III, III A and III B give statistical information on the subject. The average rainfall of the district is some 16 inches in the year.

This low figure is in all probability accounted for by the distance of the district from the hills; indeed it seems clear from the figures quoted in Mr. Wilson's Sirsa Settlement Report that the rainfall decreases along two lines—one running south-west at right angles to the hills and the other north-west parallel to the hills. This is borne out to some extent in the case of the Hissár district, where the rainfall decreases from about 16½ inches in the year in Hissár and Bhiwáni to 15½ inches in Sirsa on the average.

The most striking feature in the rainfall however is its extreme variability and the partial manner in which it is distributed over the country. It often happens that one village receives good rain and raises a good harvest, while a neighbouring one will get little or none and its land will be unsown.

Temperature and climate.

The Hissár district is in that region of India outside the hills where the temperature is highest in summer and lowest in winter.

The minimum temperature of the year is generally attained in the month of January, and the climate, owing to its dry nature from November to February, is all that could be wished. In March the temperature begins to rise, and at the end of April the heat is great, the extreme being reached in June, when the temperature inside the house is frequently between 90° and 100°. During April and June hot west winds and severe dust-storms are prevalent.

The rains are due at the beginning of July when the temperature falls somewhat, but a long break in the rains frequently brings a recurrence of the west winds.

Diseases.

Tables Nos. XI, XIA, XIB and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last six years; while the birth-rates since 1880, and death-rates since 1868, so far as available, will be found at page 61 for the general population, and in chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf, mutes and lepers as ascertained at the census of 1891, while Table No. XXXVIII shows the working of the dispensaries since 1885.

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Diseases.

The villagers along the canal suffer from malarial fever, dyspepsia, enlargement of the spleen and liver. They are generally sallow and anæmic in appearance, whereas the inhabitants of the *báráni* tracts, such as Rájpúts, Játs, Bishnois, Gujars, are strong, athletic and healthy looking with good physical development and bodily vigour. They suffer mostly from skin disease, guinea worm (*nárwa*), gravel and stone in the bladder. *Nárwa* is very common and is commonly attributed, and probably correctly, to the use of tank water for bathing and washing purposes. The germs of the parasite are in this manner absorbed into the system where they develop and the parasite itself often grows to a great length.

The level of the subsoil water varies greatly, being highest near the canal, which has in the past certainly had a prejudicial effect on the health of the people, due largely to the excessive use of water for rice irrigation. The matter formed the subject of special enquiry by the Sanitary authorities, and rice cultivation on the canal was in consequence prohibited for the future with effect from kharíf 1891. Moreover siltage in the canal has raised the level of the bed considerably above the level of the adjacent villages, and this in itself has doubtless caused a large amount of fever in the canal tract with its attendant maladies, such as enlargement of the spleen and general lowering of the system.

The superficial stratum in the central and eastern parts of the district generally consists of clay, more or less mixed with sand, while on the west it is almost entirely sand. Below the stratum, which extends to a depth of 10 or 20 feet, comes a layer of impervious clay having little or no sand intermixed with it which retains the water in tanks for drinking purposes. The small rainfall and generally dry nature of the climate in the *báráni* tracts of the district make them on the whole very healthy, but the occasionally great difference between the temperature by day and that by night in the cold weather causes a large amount of fever.

The village sites except in the canal are, as a general rule, clean, and the absence of local drainages, or of any large amount of moisture, keeps the sources of water-supply free from any great pollution.

Cholera cases are on the whole few, and anything like a general outbreak or epidemic is rare. When the disease does appear it is generally imported from outside the district. In the cold weather the towns of the district are subject to epidemics of pneumonia.

SECTION B.—GELOGOY.

Chapter I, B.

Geology.

Our knowledge of Indian geology is yet so general in its nature and so little has been done in the Punjab in the way of detailed geological investigation that it is imprssible to discuss the local geology.

A sketch of the geology of the Province as a whole has been published in the Provincial Volume of the Gazetteer.

Mineral products.

In a level and in many parts sandy tract like Hissár it is not to be expected that minerals should be discovered in any noticeable quantities.

Kankar or argillaceous limestone in nodules is found in many localities in the district; the hard kind is of course largely used for road-making. The only other mineral product is crude saltpetre, which is manufactured from *shora* or saline earth. The earth is dug out and placed in a heap or mound near the village site, an earthen channel connects the mound with the evaporating pans, water is poured on the saline earth and the resulting dark brown liquid drains off into the pans and is left there to evaporate by solar heat. In some cases the manufacture is carried on by means of solar evaporation alone, while in others, after a certain amount of evaporation, the material is boiled in an iron caldron (*karhai*) for six hours. In either case the resulting product is dirty brown crystals of crude saltpetre. These are purified and re-crystallized by the contractors at Bhiwáni, Hánsi or Sirsa where there are licensed refineries. The right to work the saline earth in a village is generally sold by the proprietors to the contractor, who works under a Government license for which a nominal fee of Rs. 2 is paid.

The villagers make very considerable profits from leasing the right to work saltpetre; it was ascertained that in 1888-89 and 1889-90 as much as Rs. 15,721 and 15,304, respectively, was paid in this way by contractors to land-owners.

The license fees for the same years amounted to Rs. 542 and Rs. 428, respectively, and the industry seems to have increased considerably during the last few years.

SECTION C.—FLORA AND FAUNA.

Chapter I, C.
Flora and Fauna.
Trees.

The commonest trees of the district are the *jánd* (*Prosopis spicigera*) and the *kíkar* (*Acacia arabica*) which are indigenous to the soil. The *jand* is generally of short and stunted growth and in favourable localities attains a height of 25 feet. Its wood is soft and liable to attacks of insects; it is however preferred in some parts to *kíkar* for agricultural implements, as it is not so liable to split with the heat.

The *kíkar* grows to a height of 35 or 40 feet, its wood is hard and is used for agricultural implements in many parts. These trees are found generally not in groups but scattered over the fields, except in the tract on either side of the Ghaggar. The leaves are used as fodder and its bark is employed as a tanning agent.

The *babúl* (*Acacia jacquemontii*), a smaller species of *kíkar*, is very common in the Bágar. A tree peculiar in a considerable degree to this district is the *rohira* (*Tecoma undulata*). It is found principally in the Bágar and is remarkable for its beautiful yellow flowers. Its wood is used for the legs of *charpais*.

In the Nali tract on either side of the Ghaggar are found the *farrásh* (*Tamarix articuláta*) and the *hins* also called *thor* (*Capparis sepiaria*) and the *dhák* (*Butea frondosa*) is very common in addition to the above. These are also found in the canal tract, especially the *híns*. The latter is a tree or large bush with big thorns. The *dhák* is the Punjabi *chachra*. Its leaves make a very good fodder for buffaloes. The tree itself seems to be regarded as more or less sacred; its wood is used as fuel for the *hom* or sacred fire, and at least a few pieces of it are put in the funeral pyre. Its soft but tough wood stands the action of water well, and it generally affects stiff low-lying soil (*dábar*). The *hingo* or *kangera* (*Balanitis roxburghii*) is not uncommon in the district.

Close to and on the canal bank the *shisham* (*Sisoo dulberghia*), *sartut* (*Morusnigra*), *penda* ( ) and *bakáin* (*Melia azedarach*) are found in considerable numbers in addition to the more common trees. Near the village sites and tanks the *pipal* (*Ficus religiosa*), *siris* (*Albizzia lebek*) and *nim* (*Melia indica*) are frequently found. The *bar* or *baniyán* (*Ficus bengalensis*) and the *túnt* (*Morusalba*) are common as roadside trees in and near the canal tract. The *bér* (*Zizyphus jujuba*) is not unfrequently seen in the firmer soils of the district. Its wood is durable and is employed for doors, &c., but it is too expensive for common use.

Shrubs, bushes and plants.

The commonest bushes of the district are the *kair* or *karil* (*Capparis aphylla*) and the *jál* or *van* (*Salvadora oleoides*). They are met with all over the district except in the sandy soil of the Bágar. The fruit of these bushes, called respectively *tend* and *pilu*, play a not unimportant part in the diet of the people. The *pilu* berry makes its appearance in Baisákh (April) and ripens at

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Flora and Fauna.
Shrubs, bushes and plants.

the end of May, attaining the size of a pea, it is generally swallowed in handfuls—skins, stones and fruit. It is eaten by the poorer classes, who consider it a good alterative, but it is said to be somewhat heating. The *kair* bush, which produces the *tend* berry, is a straggling shrub devoid of leaves. From Chait (April) to Jeth (June) it is covered with blossoms (*barwa*) of a red coral tint. The poorer classes, especially in times of scarcity, boil these blossoms and eat them as a relish. The green unripe berry (*tend*) is also used in the same way. The berry when it ripens is called *pinju* and is eaten raw, but is not considered wholesome. In seasons of drought the bush is twice covered with blossoms, which the people consider to be a special provision of Providence, as this is not the case in ordinary years.

Other common shrubs are the *ak* (*Calotropis procera*) which is found in all parts and is eaten by goats, and the *phog* (*Calligonum polygonoides*) which is confined to the Bagar sandhills; its wood is largely used as fuel and its green, thread-like leaves, are eaten by camels. Perhaps the most useful and commonest bush in the tract is the *pála* or *iharberi* (*Zizyphus nummalaria*), which ripens twice in the year in Baisákh (May) and in Kátik (October) and supplies excellent fodder for cattle. The bush grows best untended in land under tillage and the increase of cultivation has largely encouraged the growth of the plant. Its fruit is eaten, while its thorns make capital quickset hedges (*jhári*) for the protection of crops. *Pála* sells generally at three maunds per rupee and the profits derived by zamíndárs from the sale of the surplus stock are often large. When protected and tended it will obtain a height of 12 feet, but is generally not more than a bush 4 feet high.

The *búi* (*Anabasis mulliflora*) is a plant with white tufts. It grows generally on poor and sandy soils. The *arni* (*Cherodendron phlomoides*) is a shrub or small tree commonly found in the hedgerows of Hariána. Its wood is hollow and is used for pipe stems. *Murel* is a shrub fairly common in the Bagar. *Alao* is a shrub with pink flowers and deep and strong roots. *Basumba* or *tumba* (*Citrullus colocynthus*) is a plant with trailing stem and green and yellow orange fruit, bitter to the taste; it grows on sandhills and light soil. It is eaten by goats and is also sometimes used as medicine. The *khip*, *khimp* or *sani* (*Crotalaria burrhea*) is the wild Indian hemp and is common in the Rohi of Sirsa; it is often used in making ropes.

The *janwása* or camel thorn is very common on the hard alluvial clay of the Sotar valley. It is eaten by camels and goats. The *satyanas* (*Argemone Mexicana*) is a prickly plant or weed with yellow flowers which grows on the *sotar* and also on *báráni* soil. Floods destroy it. The *sarnála* (wild convolvulus) is a creeping plant with broad leaves and is found near water or on the rice beds on the Ghaggar and on the canal bank. Its white flowers or blossoms are eaten by buffaloes. It is not met with in *báráni* soils. *Babúl* is an acquatic plant with broad flat leaves which float on the water, and white flowers; it is found only on the

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Flora and Fauna.

Shrubs, bushes and plants.

flooded land on the Náli. The *kachra* or *bel* (*Cucumis pubescens*) is a trailing plant with yellow flowers, it is distinct from the *basumbha*. *Angníti* is a bush with round green leaves found in the Bagar. *Santhi* is a wild plant common on the Bagar *tibás* or sandhills. Its long spreading feathery leaves are eaten by camels. The *búnra*, a small plant or shrub, is not uncommon, and is a species of wild indigo.

Principal grasses.

The grasses are a very important part of the vegetation of the district, having regard to the large number of cattle possessed by the zamíndárs.

The best grass for fodder is the *dháman* (*Pennisetum cenchroides*). It has a long and broad blade with a feathery tuft, and is generally found in good soil which has not yet been brought under the plough. The spread of cultivation has rendered it a rarity, but it is still common in the Hissár Bir and is often found in other parts of the district growing among the roots of the *kair* bushes, especially in the Náli tract.

The *anjan* (*Cenchrus montanus*) is also found; it is apparently very similar to the *dháman*, but is much more common than the latter.

The commonest grass is the *ghantíl* (*Eleusine flagellifera*), it is readily eaten by cattle. It throws out runners and grows on moist soils except those which are light and sandy. The *bhobria* (*Eleusine scindica*) is very similar to the *ghantíl*.

Dúbh (*Cynodon dactylon*) is a jointed grass which is very common in the firmer soils of the district, and is specially abundant in the hard clay of the Sotar. It is not uncommon even in sandy soils. It supplies excellent fodder for cattle.

The *dáb* is a coarse grass generally found in low-lying moist spots, especially on the Ghaggar and canal tracts. It is largely eaten by buffaloes.

The *sánwat* (*Panicum colonum*) is a dark green grass with a broad blade and grows only on the hard Sotar clay; it is very good as fodder.

The *díla* or sedge (*Cyperus tria*) is a thin bladed grass, confined almost entirely to low-lying moist spots in the Náli tract. It is eaten as fodder by cattle when other grasses fail.

The *bur* or *khawi* (*Andropogon laniger*) is a common grass, it is most nutritious as fodder, and when ripe it gives a red tinge to the ground.

The *sewan* or *sani* (*Elionurus hirsutus*) is commonly found in the Bagar and is especially plentiful in Bikánir. It supplies excellent fodder when young, when older it is used for the weaver's brush (*kunch*). The *palwa* or *parwa* (*Andropogon pertusus*) is found in the district, and is also good for grazing. The *gándi* (*Iseilema laxum*) is not unknown. The *tandla* is a small weed with a red flower, having much the same appearance

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Principal grasses.

as *gawár;* another weed is *banghara,* it grows on light soil and is of a light colour. *Mandusi* is a grass with a thin blade of a dark green colour which grows on the sandhills.

Sarkanda or *sarr* (*Saccharum sara*) and the *panni* (*Andropogon muricatus*) seem to be not uncommon in the sandy parts of thedistrict. A grass grows there strongly resembling the *sarkanda* of the irrigated tracts, which is called *panni*or *sarkanda* indifferently. The *sarkanda* or *sarr,* pure and simple, is found on the Ghaggar, and near the banks of the canal. The thin stalks (*kána*) are used for thatching, for coverings for carts and for making the *chajj* or winnowing basket. The *panni* is found mostly in low-lying damp spots near the Ghaggar, and it resembles *dúb* strongly in both appearance and habitat. The stalks are only grazed when young and tender; they are mostly used for roofing. The roots of the grass are the fragrant *khaskhas* used for making tatties.

Kaundra, didhán and *chaupara* are three grasses or weeds which spring up in great abundance upon the first fall of rain and are largely used as green fodder for cattle. The first can be distinguished by its pink flower, the *didhán* by its small oval leaves, and the *chaupara* by the four branching tufts which give it its name. *Baru* (*Sorghum halepense*) and *takria* are two other common grasses or weeds which supply fodder, they both have a long blade and the former a feathery head. *Ghamúr* or *garham* (*Panicum antidotale*) is a grass with a long, thin stalk; it is very common near the canal, and is often found at the roots of *kair* bushes. It is only grazed when young; it is also said to be used as a disinfectant. The *keo* grass (*Sporobolus orientalis*) is found on *tibás* and sand hillocks, it is good for grazing, and resembles the *palinji,* which is used as food by the people in times of scarcity.

Ducháb (*Cyperus sp.*) is common on the Bagar sandhills and on poor soil. It has long spreading roots and is grazed by cattle, but interferes largely with cultivation. The *bhurt* (*Cenchrus catharticus*) is very common on the sandy soil of Bagar, and with its prickly corn or seed vessels interferes considerably with the progress of the passers by. *Motya* is a common grass in the *tals* or valleys of the Bagar, where it springs up on the first rain.

Wild animals, beasts and birds—sport.

In the district, owing to its generally dry climate and the absence of water, animals are comparatively rare.

Of those which are found, the black buck (*hirn, mirg*) and the ravine deer (*chinkára*) are by far the commonest. They are found in immense numbers in the Hissár Bir and also in the neighbourhood of Bishnoi villages, the inhabitants of which protect them on religious grounds. They do much damage to crops and are said to be especially fond of *sarr. Nilgáe* are not uncommon in the Hissár Bir. Wild pigs are found all over the district except Sirsa, more especially in the more wooded Náli tract; they are also common in the Government Bir. They do immense damage to crops.

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Wild animals, beasts and birds—sport.

Wolves and jackals are fairly plentiful but do little damage; hares and rabbits are common in the Bir, and the porcupine (*sih*) is occasionally met with. Monkeys are very common on the banks of the canal.

Birds.

In addition to the numerous classes of small wild birds which are included under the generic name of "*chirya*" may be mentioned the florican (*tughdar*), sand-grouse (*títar*), quail (*bater*), hawk (*chíl*). The latter bird is said to eat corpses, but does no damage to crops. The vulture (*gidh*) eats carrion. Crows and parrots of various species are common. The weaver bird (*báyal* or *báya*), with its hanging nest, is found, and also the *koil*.

Among water fowls the *kúnj* (*koolan*) and *saras* cranes appear in the cold weather and live on fish and frogs. The *kúnj* is also partial to the seeds of wheat and barley. The male and female *saras* are said to be so attached to each other that one will not survive the other. The *bagla* is another species of water bird.

The *golia* is a bird which appears in October; it damages the crops, but as a set off against this, it is a special enemy of the locusts. The *gurral* is another bird which has a well developed taste for standing crops.

The peacock (*mor*) is found in considerable numbers, especially in Hariána near Jat and Bishnoi villages, the inhabitants of which regarded it with a certain amount of veneration.

Reptiles and insects.

The chief snakes are the cobra or *kála sámp* (*Naja tripudians*), the *gurera* (*Echis carinata*), and the *karait* (*chitkanna*) (*Cæruleus bungarus*). They are all poisonous. The *domúhya*, so called because its head and tail are exactly the same in appearance, is also found; it is not poisonous.

The *guhera* is said to be a species of four-footed lizard, and its bite is said to be so deadly that it requests its victim after biting him not to fall on itself. It is probably a myth. The house lizard is of course common. A larger kind of lizard is the *sánda*, which is common in the dry tract of Sirsa and is extensively eaten by Bawariyás, a low caste. The hedgehog (*jaya*) is not uncommon.

The *tíj* or *bírbahotti* is a small insect, which looks as if it were covered with red plush; it corresponds to the English lady-bird, and makes its appearance at the beginning of the rains, a fact which has probably given rise to the tradition that it is carried down from heaven with the rain.

Ants, white and black, are very common, and the former do immense damage. Scorpions (*bichhu*) are of two kinds—the bigger one is of a black colour, and its bite is said to be deadly; the smaller one is white, and its sting is comparatively harmless.

CHAPTER II.

HISTORY.

SECTION A.—PHYSICAL HISTORY.

Chapter II, A.

Physical History.

Looking to the uniform character of the physical features of the district, its past physical history cannot have been other than an uneventful one.

Past changes in courses of rivers, &c.

The tract of which the Hissár district forms a part was in all probability formed by alluvial deposits from the rivers Sutlej and Jumna and the minor streams of the Ghaggar or Saraswati and the Chautang. Of these the Sutlej and Jumna have retired westward and eastward respectively, while the other two have, owing to causes already noticed, sunk to very small dimensions.

The sandy hillocks of the Bagar or western part of the district owe their origin to the gradual deposit and accumulation of fine particles of sand carried eastward from the deserts of Bikánir and Rájputána by the westerly winds, which prevail in the district all through the year, and especially in May and June.

Famines.

The part of the Punjab to the south of the stream of the Sutlej has perhaps more than any other portion of the province suffered from the famines which have from time to time scourged Northern India, and within the tract in question the Hissár district has borne not only the first burst but experienced the acutest stages of the distress. The district borders on the sandy deserts of the Rájputána and has to receive the first rush of starving immigrants therefrom. Though the opening of communications has perhaps obviated any danger of absolute and extended starvation, still the question of famine must from the above considerations occupy a position of much importance in the administration of the district.

San chálisa.

The first famine of which we have any authentic account is that of A. D. 1783, the *chálisa kál* or famine of *san chális* (Sambat 1840) by which the whole country was depopulated. The year previous had been dry and the harvest poor, but in 1783 it entirely failed. The country was depopulated, the peasants abandoning their villages and dying by thousands of disease and want. In the neighbourhood of Hánsi only the inhabitants held their own, but even here the smaller villages were deserted by their inhabitants who took refuge in the larger villages, until the severity of the famine should be passed. In other parts of the district none remained who had the strength to fly. No reliable statistics of the mortality are extant, but there can be no doubt that the people suffered terribly. Some died

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Physical History.
San chálisa.

helplessly in their villages, others fell exhausted on the way towards the south and east, where they thronged in search of food and employment. Nor was the mortality confined to the inhabitants of the district, for thousands of fugitives from Bikánir flocking into Hariána perished in the vain endeavour to reach Delhi and the Jumna. The price of the commonest food grains rose to five and six sérs per rupee. Fodder for cattle failed utterly, and the greater part of the agricultural stock of the district perished. But for the berries found in the wild brushwood the distress would have been even greater. Stories are told of parents devouring their children, and it is beyond a doubt that children were during this fatal year gladly sold to any one who would offer a few handfuls of grain as their price. The rains of the previous year had failed entirely, and this year too it was not until September that a drop fell. The heat of the summer was intense, and all through July and August the people looked in vain for relief. At last, in the month of *Asauj* (the latter part of September and beginning of October) copious rain fell here and throughout the Province. There were not many left to turn the opportunity to account, and the few who were found in the district were, for the most part, immigrants from Bikánir, who had been unable, after crossing the border, to penetrate further eastward. These, however, seized upon the deserted fields and cultivated patches here and there. The result was a spring harvest in 1784 of more than ordinary excellence. The country gradually became re-peopled, but principally from the west, comparatively few of the original inhabitants returning to seek their old homes. Many who did return, found their fields cultivated by recent immigrants. In some cases the immigrants were ousted; in others they submitted to pay a quit rent to the former proprietors. The district has been re-colonized, but it cannot be said that the traces of the famine are yet lost. The present parched and dried up appearance of the country is popularly said to date from the disastrous effects of the drought of 1783; the fatal year is the era from which every social relation of the people dates. Few villages have a history which goes back uninterruptedly to a period before the famine, and there probably is not one which does not date its present form of tenure from the time when cultivation was resumed.

The famine of 1860-61.

In common with the whole of the tract between the Jumna and Sutlej the districts of Hissár and Sirsa were visited with severe famine in 1860-61.

The harvests of 1859-60 appear to have been poor from scanty rainfall, so that the local stock of grain had been much depleted before the year 1860-61. The summer, autumn and winter rains of that year were more scanty, even than in the previous year, and as a consequence both the kharíf and rabi harvests failed. The degree of

	Hissar.		Sirsa.	
	Jany. 1860.	Jany. 1861.	Jany. 1860.	Jany. 1861.
Ata	23	9	24	10
Barley	36	14	46	13
Bájra	32	10	35	11
Jowár	38	11	42	13
Gram	42	12	49	12

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Physical History.

The famine of 1860-61.

scarcity which prevailed may be judged from the marginal figures for prices in sérs per rupee at the towns of Hissár and Sirsa.

Large numbers of cattle died and many left the district in quest of places where fodder sufficient to preserve life might be found. Within the limits of the old Hissár district it is estimated that 192 persons and 38,000 cattle died of absolute starvation, while 21,400 souls and 47,500 cattle left the district.

Measures of relief were started in February 1861, when the kharíf had failed and there were no prospects of a rabi. The relief given took the form of payment by way of wages for work done mostly out of Public Funds, and by way of charity to old and infirm persons, for the most part, out of sums raised by private subscription.

In the week ending February 16 the daily totals of persons employed on works in the Hissár district amounted to 11,021, and of those relieved gratuitously to 10,252; a month later the figures were 8,680 and 14,818 respectively; and for the last fortnight of April 12,123 and 40,377; the similar figures at the end of May were 18,985 and 60,161, the highest point reached.

In the early days of June rain fell and a demand for plough labourers at once sprang up. A pair of bullocks and a ploughman earned not less than Re. 1-0-0 to 1-4-0 per diem. The scarcity of plough cattle prevented full advantage being taken of the rainfall. The repletion of the village tanks at once stopped the relief work which their excavation had supplied, and this and the other causes reduced the daily totals of persons who received wages in the last fortnight of June from 10,585, the figure in the previous fortnight, to 8,451. The total cases gratuitously relieved in the same period were however 62,509, which rose to 75,139 for the first fortnight of July. The summer and autumn rains were good and relief operations gradually decreased in amount more or less continuously after July up to the end of September, in the last fortnight of which month only 3,040 persons were gratuitously relieved. During the first fortnight of October the daily totals of persons receiving wages amounted to only 3,719, and after this date relief operations ceased altogether. The daily totals of persons who received wages during the period of relief operations in the Hissár district alone amounted to 190,369, while the similar figures for the recipients of gratuitous relief were 658,870.

The detail of expenditure on famine relief in the districts of Hissár and Sirsa is given in the margin. In addition to these sums *takkávi* advances for the purchase of bullocks and seed grain were made to the impoverished zamíndárs by Government and

	From Famine Fund.	From District and Municipal Funds.	Total.
	Rs.	Rs.	Rs.
Hissár	8,308	19,791	28,099
Sirsa	6,342	9,727	16,069

Chapter II. A.

Physical History.

by the Committee of the Famine Relief Fund raised by public subscription.

The famine of 1860-61.

The Government advances amounted in the Hissár district to Rs. 38,000, and in Sirsa to Rs. 22,939.

Nearly 5,000 cultivators in the district received advances in this way, and they were, for the most part, duly repaid. With the help of these and the good summer, autumn and winter rains of 1861-62, as a general rule, good harvests were obtained in that year.

The balances of the land revenue demand in the two districts in the year 1860-61 amounted to Rs. 1,05,103, or 33 per cent. of the demand in Hissár, and Rs. 85,439, or 45 per cent. in Sirsa. The whole of these sums were remitted.

Famine of 1869-70.

The districts of Hissár and Sirsa again suffered, more perhaps than any other districts in the Cis-Sutlej tract, in the famine of 1869-70. The harvests of 1867 had been below average, the winter rains of 1867-68 were unusually heavy and appear to have had a prejudicial effect on those which should have come in the summer and autumn of 1868. On July 18th in the latter year there was a fairly general rainfall throughout the district, except in the Bhiwáni tahsíl. Ploughing operations at once commenced and the kharíf was sown, but no more rain fell, and in September it became clear that there would be no kharíf harvest, while the season for rabi sowings was fast slipping away; at the same time the difficulties of the situation were aggravated by the great scarcity of fodder for cattle which constitute a principal part of the wealth of a great portion of the population of the district. A considerable export of grain, chiefly *bájra*, was going on at the same time into the Bikánir territory where the prospects of famine were far greater even than in Hissár.

The degree of scarcity which prevailed in October 1868 may be judged from a comparison of the prices prevailing in June and October 1868, which were as in the margin in sérs per rupee at Hissár.

	June.		October.	
	S.	C.	S.	C.
Wheat	20	10	11	8
Bajra	32	0	12	8
Jowár	37	0	14	0
Gram	33	8	14	8
Barley	38	0	13	6
Moth	38	0	13	9
Múng	33	0	12	8
	Md.			
Bhúsa (fodder) ...	3		30	0
			Md.	
Jowár stalks... ...	3		1	
Pala	3		1	

The distress took tangible shape in the district in the incursion in August of numbers of hungry immigrants from Bikánir on their way eastward in search of food and work. During the month of September relief operations began by the opening in various localities of poor-houses supported by voluntary subscriptions. In October famine relief works in the shape of tank excavation and road raising paid for from Public Funds were sanctioned and commenced, for the most part, in the Barwála tahsíl. By this time prospects were gloomy in the extreme. Both the kharíf harvest and the grass crop had failed entirely, the latter more completely even than in 1860-61, and all hopes of a rabi had faded away. The

tanks had all dried up and wells in many places had become brackish and the inhabitants had no chance but to leave their villages and seek food and pasture elsewhere, while the numbers flocking in from Rájputána, where prospects were even more gloomy, added to the complications.

Famine relief works were extended and the metalled road from Hissár to Hánsi and the raising of the *kacha* road from Hánsi to Bhiwáni were taken in hand in January 1869. In that month prices stood as follows in sérs per rupee at Hissár :—

	S.	C.
Wheat	9	6
Bájra	10	4
Jowár	10	8
Gram	13	8
Barley	12	8
Moth	10	8
Múng	10	8
Jowár (fodder)	30	0
Pala	30	0
Bhúsa	35	0

They shew how acute the prevalent scarcity was, but in spite of this a fairly large amount of export of gram had gone on into the neighbouring States of Rájputána, where dearth was even more pronounced, and this continued at all events during the first half of the year 1869, while the distress was daily deepening. The winter rains south of the Sutlej though giving a small and very temporary supply of fodder were too scanty to raise any hopes for the rabi of 1869, which failed entirely. Up to the 20th February Rs. 11,990 had been collected as subscriptions, and with an equivalent grant from Government this was found sufficient to carry on the charitable relief operations. In Hissár district up to this date 46 poor homes had been opened for the distribution of food and 106,808 men and 126,970 women and children had been relieved, the majority of these men being those who were too old and infirm to work. *Takkávi* advances were also given for the construction of *pucca* and *kacha* wells, by means of which cultivators were enabled to raise a small area of rabi crops in some parts of the district. Meanwhile cattle had died in large numbers and those that remained eked out the miserably scanty store of fodder with chopped *kíkar* leaves and other equally innutritious food which frequently brought on disease and increased the already excessive mortality. In March 1869, in spite of all the measures which had been taken to arrest the progress of the distress, it continued to increase. The daily total of destitute persons who received gratuitous relief from the Local Committee in Hissár amounted to 132,739, while the similar number of those employed on public works during the month was 61,399. This average was maintained in the subsequent month; but during May the distress increased rapidly,

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Famine of 1869-70.

The great heat withered up the grass and cattle began to die in numbers.

Many immigrants from Bikánir again came into the district and the poor unable to buy grain supported themselves on the fruit of the *karil*, which is unwholesome when eaten in any quantities, and on the leaves of the *Jál* or *Pilu*.

But whether the jungle fruits were wholesome or not, they were the means of saving many lives; for in this year of famine the crop of wild fruit was larger than had been ever before remembered, and during the month of June gave food to many thousand people.

During the month of May 115,387 persons were gratuitously relieved, while 505,334 received wages on famine works in the Hissár district. During June and July no improvement took place on the situation. The Bikánir immigrants began to pass back through this district on their way homewards after a fruitless search for labour in the east, and on their way back they halted in large numbers in and around the town of Hissár.

At the end of June 1869 prices stood as follows :—

	S.	C.
Wheat	11	10
Barley	15	6
Gram	12	6
Jowár	8	0
Bájra	10	8
Moth	11	0
Múng	10	8
Jowár (fodder)	20	0
Bhúsa	20	0
Pala	20	0

The rainfall in June and July north of the Sutlej did not extend to the districts of Hissár and Sirsa, a few scanty showers fell in the latter half of July in Tahsíls Hánsi and Bhiwáni, but were of no use for ploughing operations. The number of persons gratuitously relieved in Hissár during the month of July amounted to 169,189 and those employed on famine works numbered 54,423; so terrible was the scarcity of fodder that up to the 30th June 1869 152,801 head of cattle had died, of which no less than 44,061 were plough bullocks. These figures apply to the Hissár district. In Sirsa the Sikh Jats at great expense and trouble managed to keep the cattle alive. The Muhammadan Bhattís, on the other hand, slew and ate them, while the Bagri Jats let theirs lose on the country side.

In May *takkávi* advances to the extent of Rs. 80,000 for the purchase of seed grain and plough bullocks had been sanctioned and were distributed during the month of June. In addition to

this up to June 30th 1869 Rs. 76,687 had been advanced in a similar way for the construction of wells and irrigation cuts from the Ghaggar and Rs. 43,332 for the construction of wells and tanks for drinking purposes. The total sum which had been spent in Hissár district on famine relief and *takkávi* advances up to the end of June amounted to Rs. 3,05,763. The general health of the district up to date had been good and no authenticated case of death from starvation is said to have occurred.

During the first fortnight of August the state of matters was such as to give rise to the gravest apprehensions. In place of seasonable rain for kharíf sowings and rabi ploughings, hot burning winds daily swept across the district, which, more especially in the southern part, withered up the small area of kharíf crops which had been sown on the scanty rains of July.

It became clearly apparent that if, as appeared probable, the kharíf harvest again failed totally as it had in 1868, the district would be plunged into a calamity, the direful consequences of which it was impossible to exaggerate. With a district in which thriftless Ranghars and Pachhádás abounded it was estimated that three-quarters of the total population would require relief.

The following extracts from letters of the Deputy Commissioner gives a graphic description of the state of the district in August :—

"The district is exposed to the first shock of the immigration of the starving population of the Rájputána States. Considering then that being always poor, we have no resources left unused; that there will have been no harvest for two years; that for all practical purposes cattle no longer exist in the district; and that we are being inundated by a flood of paupers from Bikánir, Jaipur, and other States, the calculation which gives three-quarters of the people of the district as the number which will have to be fed by Government, if they are not to starve, does not seem incorrect, indeed, in saying that one-fourth of the population can do without aid, it is only on the supposition that the Canal authorities will afford a reasonable supply of water to the district. It appears then that, in case the kharíf fails, there will be some 350,000 people to whom relief must be given. It is in vain to expect that every exertion possible can prevent a fearful mortality. The people are so reduced by starvation and want that their bodies are almost rotten; the least blow brings on a festering sore. To use physical force to such is impossible. Many of them are so wild with hunger, and others wish to get more than their share by scrambling, that orders to keep quiet and to wait till the turn of each person comes are quite unheeded, and as soon as the food is brought a general rush takes place, and the people shove and scramble like so many wild beasts."

Under such circumstances matters were put in hand for a large extension of relief operations.

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Physical History.
Famine of 1869-70.

On the 22nd and 23rd August rain fell over a considerable portion of the southern half of the Hissár district and enabled agricultural operations to be begun, but distress still continued to increase and during the whole month the daily totals of persons receiving gratuitous relief amounted to 272,116, while the number of those employed on famine works was 53,666.

Early in September a little rain fell but prices still rose, wheat selling at 8½ sérs to the rupee. During the last week in August and the first week in September the daily totals of persons relieved amounted to 125,710 in the Hissár district, but about September 7th, the long delayed rain came at last, and the district in common with the rest of the Punjab, and especially the Cis-Sutlej portion thereof, was saved from a famine in which it is hard to see how the starving population could have been in any way adequately provided for. Owing however more especially to the presence of the Bikánir immigrants who remained in the district relief operations had to be continued some time longer. In the month of September the number of persons employed on works fell to 38,099, and that of those relieved gratuitously to 242,028. These figures of course represent the sum of the daily totals.

The subsequent gradations of scarcity can be judged from the marginal figures:—

	Persons employed on works.	Received gratuitous relief.
October 1869	32,886	190,402
November 1869	764	18,456

A final grant of Rs. 2,500 was received from the Central Relief Committee at Lahore on December 2nd, thus closing its account with the district to which it had sent Rs. 35,500 during the famine. In the Sirsa district alone it is estimated that 148,590 head of cattle perished in the famine, and an equal number undoubtedly died in Hissár. On the whole the two districts lost altogether 300,000 cattle in 1868-69. The marginal figures show the amounts expended in the Hissár and Sirsa districts in gratuitous relief. Of these sums Rs. 16,000 and Rs. 649, respectively, were spent in giving pecuniary assistance and the rest in feeding destitute persons. In addition to these sums Rs. 88,820, as per margin, was expended in the Hissár district in the prosecution of famine relief works. As in 1860-61, so in the famine of 1869-70, large advances

District.	Private subscription.	Donations.	Government equivalent.	Other Government grants.	Received from C. R. F.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Hissár	16,642	...	16,642	9,229	35,500	78,013
Sirsa	533	8,742	6,013	583	18,500	34,373

Public Funds.	Private subscriptions.	Government equivalent.	Total.
Rs.	Rs.	Rs.	Rs.
74,320	7,250	7,250	88,820

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Famine of 1869-70.

of *takkávi* were made by Government to the impoverished zamíndárs. The matter has been touched upon above.

The balances of land revenue which accrued in the districts of Hissár and Sirsa for the agricultural year 1868-69 amounted to Rs. 48,958 and Rs. 52,969, respectively, of which Rs. 7,698 and Rs. 12,383 were remitted. The famine has been dealt with at some length as the question is one which intimately concerns the administration of the district. Two points appear to stand out with great clearness, namely, that the first shock of famine will bring in a crowd of starving immigrants from Bikánir, and at the same time the greater scarcity which will prevail there will induce export of grain from this district. The question of fodder supply is only second in importance to that of food supply in this district in case of prolonged drought and consequent famine, and it is one with which it is far more difficult to cope. The introduction of railway communication through the length of the district has made a vast difference in the facilities for suddenly increasing the food stocks of the district, but unfortunately no scheme has as yet been elaborated for the wholesale importation of fodder. It is by efforts in this direction that a priceless boon can be conferred upon the district.

Scarcity of 1877-78.

Scarcity prevailed in the district in 1877-78. The autumn rains of the former year failed. The total average fall all over the district for the months of June and July was 4·5 inches against a decennial average of 7·6 inches and the similar figures or the months August, Sep tember and October were 1·5 inches and 6·8. The kharíf of 1877 in consequence failed and there was little rabi in 1878. Prices stood as follows at Hissár:—

	S.
Jowár	20
Bájra	17½
Moth	22
Múng	20
Wheat	13½
Barley	20
Gram	21

No relief works were opened either in Hissár or Sirsa, but a considerable number of persons left their homes to obtain work on the branches of the Sirhind Canal which were being newly excavated in Ferozepore.

The revenue demand in Hissár was fully collected in the years 1877-78 and 1878-79; in Sirsa, however, a sum of Rs. 3,799 was remitted in the former year and one of Rs. 6,328 suspended in the latter. *Takkávi* advances for the purchase of seed grain and bullocks were given to the extent of Rs. 17,000 and Rs. 10,000 in the two districts respectively.

Cattle as usual suffered severely from scarcity of fodder, no less than 55,532 are said to have died in the Sirsa district alone in 1877-78.

SECTION B.—POLITICAL.

Chapter II, B.
—
Political.
Early history.

A large portion of the tract now included in the district, together with parts of the district of Rohtak, are better known to history under the name of Hariána. The origin of the name is attributed by the people to a Rája named Hari Chand, who is said at some undefined period to have come from Oudh and people this part of the country. Others derive the name from the word *hari* (slain), in allusion to a tradition of great slaughter of Khatriás by Paras Rám, on 21 different occasions, at a village a few miles to the west of Jínd. The Settlement Officer, Munshi Amín Chand, derives the name from *hariában*, the name of a wild plant, with which the country was formerly said to be overgrown. A more probable derivation is from *hara* (green) in allusion to the expanse of brushwood which once covered the greater part of the district, and even now covers large portions of it, giving at certain seasons of the year an aspect of greenness to the whole country. If *hara* (green) is the correct derivation of the name, it is now scarcely applicable, but probably carries us back to a past in which the Saraswati was a large river scattering verdure and fertility round it and the rainfall greater than it is now. Of the period antecedent to the Muhammadan invasions there is practically nothing of the nature of history except vague local traditions and such inferences as can be gathered from the numerous ancient architectural remains scattered about the district.

If the results of archæological investigation can be trusted Hánsi with its fort is one of the most ancient towns in India and carries us back to a time long prior to the Musalmán conquest when the tract was the scene of a vigorous Hindu civilization, the results perhaps of the settlement of the Aryan invaders in the not distant Brahmarshidés, a tract between the Saraswati and the Ghaggar in the Karnál district. The numerous architectural remains of undoubted Hindu origin which are found built into the walls of Musalmán tombs and mosques in many parts of the district point to the conclusions indicated above.

Tunwars.

The earliest fact of an historical nature with which local tradition deals is an invasion of the Tunwar Rájpút clan after it had established itself at Delhi under Anangpál I according to Sir H. Elliot in A.D. 736, and according to Tod in A.D. 792.

The leader of the invasion is said to have been Bijepál, a brother of Anangpál, who founded the present village of Bahúna and others in its neighbourhood. The tract was at that time probably divided into petty chieftainships which were merely nominally subject to the Delhi Rája.

Chauháns.

Meanwhile the Chauhán Rájpúts of Ajmere and Sambhar were rising to importance. At some time in the 1st or 2nd century of the Christian era Ajepál, the progenitor of the Chauháns, is said to have founded Ajmere and his descendants gradually extended their power in that region, till in A.D. 685 Mánik Rai, the great Chauhán Rája, was lord of Ajmere and Sam-

Chauháns.

bhar. In that year he was driven from the former place by one of the first Musalmán invasions, but he soon returned and recovered Ajmere and the Chauhán dominion continued to extend.

Doojgandeo, his grandson, about the year A.D. 800 successfully opposed the Musalmán invader Subaktagín and extended the Chauhán rule to Bhatner. Bisaldeo, a Chauhán King about the year A.D. 1000 had extended his authority over the Tunwar Rájás of Delhi, and they appear to have acknowledged him as their suzerain. The Chauháns in short at this period appear to have been paramount among the Rájpút tribes as is shown by the fact that Bisaldeo headed a confederacy of them against the invading Musalmáns.

The tract included in the present Hissár district appears to have been on the frontiers of the Chauhán dominions, for local tradition tells, and is confirmed by the authorities quoted by Tod, that the frontier fortress of Asi or Hánsi was assigned probably as a fief to Anúráj, the son of Bisaldeo, about the year A.D. 1000. With the growing tide of Musalmán invasion we come to the first authentic history of the district.

According to one of Sir H. Elliot's historians, Masúd, the son of Mahmúd of Ghazni, made an unsuccessful attempt on the fort at Hánsi. In A.D. 1037 or, as would appear from Tod, in A.D. 1025, he laid siege to it for the second time, and after a desperate resistance succeeded in taking the place, which up to that time had been known as the virgin fort. The Chauháns under Teshtpál, the son of Anúráj, were driven forth and founded the Hara dynasty of Boondi.

It is not impossible that Hara which appears to have been a Chauhán name may supply a derivation for the name Hariána. which thus preserves the memory of Chauhán rule in this part. In A.D. 1043 Ferishtah tells us that the Delhi Rája, probably a Tunwar vassal of the Chauháns, recovered Hánsi, and it remained in their hands for over a century.

In A.D. 1173 the Tunwar dynasty of Delhi came to an end in the person of Anangpál II and the great Chauhán Rai Pathaura or Prithi Ráj ascended the throne of Delhi, and the tract comprised in the district appears to have been brought more directly under the Delhi Rája than before. Prithi Ráj made considerable additions to the fort at Hánsi, converting it into an important military stronghold, and a small building at Tosham known as his *kacherí* perhaps testifies to the reality of his rule. At this period Muhammad Ghori was beginning his invasions which were to finally subvert the ancient thrones of Hindustán.

Musalmán invasions, Muhammad Ghori.

In the year 1191 Muhammad Ghori (*bin* Sám) was routed by Prithi Ráj at Naraini on the banks of the Sarsúti, probably in the Karnál district. He returned the next year. Prithi Ráj was utterly overthrown on the banks of the Saraswati and being

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Musalmán invasions, Muhammad Ghori.

captured in his flight near Sirsa was put to death. Hamir, the immediate Chauhán ruler of Hánsi and the adjacent territory, was slain at the same time. As the fruits of his victory, Delhi, Ajmere, Hánsi and Sarsúti (Sirsa) fell into the hands of the conqueror, but he appears to have established no settled rule over the tract or country now included in the Hissár district. In the anarchy which prevailed, the Jatu clan of Rájpúts, an offshoot of the Tunwars, who appear to have entered the district from Rájputána some time previously, spread in a southerly direction, rendering probably no more than a nominal submission to the Musalmán Kings of Delhi. The Musalmán power seems to have been gradually consolidated in this part, for we find that in 1254 or 1255 in the reign of Muazzam, a slave king, the district including Hánsi, Sirsa, Barwála and Jínd were in the fief or government of Ulagh Khan, a high official of the Delhi Court; and these places appear to have been garrisoned with Musalmán troops.

The Tughlaks.

On the fall of the Khilji dynasty after the murder of Mubárak Khilji by Khasru Khan, Sarsúti or Sirsa, which at that time, according to Wassaf, was one of the chief towns in Upper India, was among the first places to come into the hands of Ghiás-ud-dín, Tughlak, on his march from Dipálpur to Delhi to seize the throne, and it was during the ascendancy of the dynasty founded by him that the tract now included in the district came into prominence.

On the death of Muhammad Tughlak, his son Firoz marched from Mooltan to Delhi *viâ* Sirsa to secure the succession to the throne. On the way he founded the present town of Fatahabad in this district naming it after his son. Its primary object no doubt was to serve as a starting point for his hunting expeditions to which pastime he was passionately addicted. In order to supply the new town with water he dug a channel from the Ghaggar at Phulád, now in Patiála, to Fatáhabad; it is still in existence under the name of the Joíya, and it has already been referred to in the account of the Ghaggar. The founding of the town of Hissár, or Hissár Firoza as it was then called, by Firoz Shah, is described in detail by Shams-i-Afúf, one of Sir H. Elliot's historians. The reason assigned for the building of the place was the deserted and arid character of the spot, which was on the direct road from Khurasán, Mooltan and the western Punjab across the wastes of Montgomery, Sirsa and Hissár to the capital of the empire at Delhi. The real reason, however, in all probability was that the place was admirably adapted as a starting part for the hunting expeditions in which the Sultán frequently indulged and which often extended as far as Dipálpur in Montgomery. At that time the Ghaggar or Saraswati brought down a much larger volume of water than now, and the district was no doubt an excellent hunting ground. However this may be, the town was built and included a fort and a palace for the Sultán. The materials of old Hindu temples were used in the construction, and a large quantity in all probability were brought from the site of the town of Agroha

which had probably lost much of its former importance. There appears to have been a fairly large Hindu town or village, or rather group of villages, in existence on or near the site of the new town which were called the great and little Laras. When the city was completed, surrounded with a wall and a ditch and adorned with a palace which had no "equal," it was found that there was no water-supply. The Sultán therefore "resolved in his munificence to bring a supply of water there," a resolve which resulted in the construction of the canal now known as that of the Western Jumna. Before the founding of Hissár the tract now in this district had been included in the *shikk* or division of Hánsi. Hissár was now, however, made the head-quarters of a division which included the districts (*iktaát*) of Hánsi, Agroha, Fatahabad Sarsúti (Sirsa) and others. Firoz also built which is now the village of Firozabad Harni Khera, 12 miles from Sirsa,and is said to have supplied it with water by means of a canal which he conducted to the town from the Ghaggar or Kagar and which passed close to the town of Sarsúti. There is no such canal in existence now.

Taimúr.

The year 1398 witnessed the invasion of Taimúr, more commonly known as Tamarlane. Having successfully accomplished the passage of the Sutlej he marched across the desert to Bhatner now in Bikánir territory, at that time one of the strongest places in Hindustán. The place fell into his hands after desperate fighting. Thence he marched eastward along the valley of the Ghaggar and encamped at a place called Kinára-i-hauz "bank of the tank or lake." This probably refers to one of the numerous lakes in the course of the Ghaggar. He thence proceeded *viâ* Firozabad to Sarsúti or Sirsa, the inhabitants of which fled on his approach; they were pursued and many of them slain as being hog-eaters.

Thence Taimúr continued his march to Fatahabed where he encamped. Here again the inhabitants had fled on his approach, but many were pursued and slain.

From Fatahabad the invaders marched to a place called Ahrúní, which very possibly corresponds to Ahrwán, an Aráín village on the Joiya stream. The place was sacked and destroyed by fire, and the march was then resumed through the jungles of the Ghaggar valley to Tohána. On the march a detached party of Taimúr's troops attacked and defeated a tribe described by the native historians as Jats who were famous robbers. They were probably the predecessors of the present Pachhádás and are said by Taimúr in his autobiography to have been Musalmán in name, but it is scarcely possible that they had been converted at that date. The Jats retreated into the "Sugarcane Jungles," the mention of which suggests a much greater and continuous flow of water in the Ghaggar than is to be seen now when the cultivation of the sugarcane in that tract is unknown. On his march from Tohána towards Kaithal Taimúr again attacked and defeated the Jats near the present villages of Himmatpura, Purn Májra, and Udepur.

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Political.

Taimúr.

The tract surrounding Hánsi and Hissár felt the full force of those intestine discords which rent the Delhi Empire in the concluding days of the Tughlak dynasty. In 1408 Hissár fell into the hands of the rebels, but was recovered by the royal army under the Emperor Muhammad Tughlak in person. In 1411, however, the district or tract of Hánsi came into the hands of Khizar Khan, who subsequently in 1414 ascended the throne of Delhi as the first of the Sayad dynasty. Sarsúti appears to have been a not unimportant place in the reign of Mubárak Shah Sayad; it is mentioned as being the rendezvous of the troops of the neighbouring districts for the expedition against the rebel fortress of Sirhind, it would therefore seem to have been certainly a military centre if not more. In the same reign in 1428 the fief of Hissár was conferred on Mahmúd Hassan as a reward for good service.

The Lodis.

During the feeble dynasty of the Lodis, Hissár or rather Hariána, continued to form a part of the Delhi Empire, but it is probable that the authority of the latter was not very strong at such a distance from the metropolis. We read of Hariána being granted as a fief to one Muhabbat Khan in the reign of Bahlol Lodi.

Bábar.

The town of Hissár Firoza appears to have been the quarters of an Imperial garrison at the time of Bábar's invasion, and it was a strategic centre in the operations prior to the battle of Pánipat in 1526. The army quartered there was in a position to operate effectually on the flank of Bábar's line of march from Sirhind southwards towards Delhi. On reaching the Ghaggar he learnt that the troops from Hissár were advancing against him; he accordingly despatched Prince Humáyún against them. The latter succeeded in defeating them, and his light troops pressing on made themselves masters of the town of Hissár which Bábar handed over to Humáyún as a reward for his success in this his first military expedition. During the reign of Sher Shah Sirsa continued to form a part of the empire; but because for a time the head-quarters of Rao Kaliyán Singh of Bikánir who had been driven out of his territories by the Jodhpur Rao. Sher Shah, however, defeated the latter at Ajmere and restored Rao Kaliyán Singh to his throne of Bikánir. On the renewed invasion of India by Humáyún in 1553, Hissár with the Punjab and the district of Sirhind fell without a struggle into the hand of the Mughals.

Akbar.

Hissár was in the reign of Akbar a place of considerable importance; it was the head-quarter of the revenue division or "sirkár" of Hissár Firoza, itself a sub-division of the metropolitan Subah, or province of Delhi. The latter embraced the whole of the present district inclusive of the Sirsa tahsíl and parts of the modern Rohtak district and of territory now included in Bikánir and in the Sikh States to the east.

The following list and accompanying account of the *mahâls* contained in this *sirkár* is extracted from Beame's edition of Sir H. Elliot's Supplemental Glossary, pages 132—55.

Sirkár Hissár Firoza.

1, Agroha; 2, Ahroni; 3, Athkhera; 4, Bhangiwál; 5, Punián; 6, Bharangi; 7, Barwála; 8, Bhattu; 9, Birwa; 10, Bhatner; 11, Tohána; 12, Tosham; 13, Jínd; 14, Jamálpur; 15, Hissár; 16, Dhatrat; 17, Sirsa; 18, Sheorám; 19, Sidhmukh; 20, Swani; 21, Shanzdeh Dehát; 22, Fatahabad; 23 Gohána; 24, Khanda; 25, Mihun; 26, Hánsi.

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Akbar.

There are twenty-seven *mahál*s in this *sirkár* (Hissár being counted as two) and four dastúrs, Haveli Hissár Firoza, Gohána, Mahan, and Sirsa. There are, however, several parganas excluded from the dastúr list, for what reason does not appear. Of these *mahál*s those which did not retain their old name in our territory are numbers 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 21 and 24.

2. Ahroni is partly in Ratia and partly in Fatahabad. The historians of Taimúr point out its position, by saying it is on the road from Fatahabad to Tohána. The place was burnt and pillaged by the conqueror, merely because the inhabitants did not come out to pay their respects. Ahroni has now reverted to its original name of Ahurwán, whereas in Sirkár Chanar Ahirwára, which derived its name from the same tribe, has now been corrupted into Ahrora.

3. Athkhera is under the Rája of Jínd and is known now by the name of Kasonan.

4. Bhangiwál, so called from the tribe of Jats which inhabited it, is the old name of Darba, in which place the officers of the Rája of Bikánir built a fort and thenceforward it came to be considered the chief town of a pargana.

5. Punián, called also after a tribe of Jats, is in Bikánir, but is now included in another pargana.

6. Bharangi is also in Bikánir.

8. Bhattu is partly in Fatahabad and partly in Darba, Bhattu Khás is in the former pargana.

9. Birwa is in protected Sikh territory.

10. Bhatner. The old town of Bhatner is in Bikánir, but part of the pargana is now included in Rania.

13. Jínd gives name to one of the protected Sikh States.

14. Jamálpur is included in the late cession from Patiála. The old town of Jamálpur is near Tohána.

16. Dhatrat was in Jínd, but is now in British territory.

18. Sheorám is in the Bagar country, in the Jágír of Nawáb Amír Khan. Two-thirds of Sheorám are now in Loháru, the remainder in Dádri.

19. Sidhmukh is in Bikánir.

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21. Shanzdeh Dehát or Kariát (i.e., the sixteen villages) is included in Ratia Tohána amongst the late cessions from Patiála. The *iláka* is generally known by the name of Garhi Rao Ahmad. I have heard it stated that it is in Jínd and not in Ratia Tohána.

24. Khánda is in Jínd. To these may be added 25 which is probably Maham in Rohtak.

26. Is of course the modern Hánsi.

The modern parganas are—

1. Bahal.	3. Ratia.
2. Rania.	4. Darba.

Bahal was originally in Swani, from which it was separated in A. D. 1758 by Jawáni Singh, a Rájpút, who built a mud fort at Bahal, and maintained possession of a few neighbouring villages.

Rania was in Bhatner. The old name of the village was Rajabpur. The Ráni of Ráo Anúp Singh Rathaur took up her abode here, built a mud fort, and changed the name of Rajabpur to Rania which it has since retained.

Ratia is now included in one pargana with Tohána. It was composed of villages from Ahroni, Jamálpur, and Shanzdeh Kariát.

Darba—*see* Bhangiwál.

Disintegration of the empire.

We hear nothing much of the tract included in the district, during the reigns of the succeeding Mughal Emperors up to the death of Aurangzeb in 1707, when we find that Nawáb Shahdád Khan, a Pathán of Kasúr, was Názim of the Sirkár of Hissár. His tenure of office continued till 1738, and thus witnessed the series of sanguinary struggles for the succession to the Imperial throne, which resulted in the accession of Muhammad Shah in 1719. During the rule of the Nawáb the district appears to have enjoyed a fair measure of peace and prosperity, the last which it was destined to see for a long time.

Shahdád Khan was followed by Nawábs Kamgar Khan, Faujdár Khan and Aolia Khan of Farukhnagar in the Gurgáon district, who ruled from 1738 to 1760 successively.

It was during this period that the invasion of Nádar Shah in 1739 shook the Imperial throne to its foundation. With the accession of Ahmad Shah in 1748 the disintegration of the empire advanced apace, and the present Hissár district became the scene of a sort of triangular duel between the sturdy Sikhs of the north-east, the marauding Bhattís of the north and north-west and the Musalmáns of the south. In 1731, Ala Singh, the founder of the Patiála State, had begun a struggle with the Bhatti Chiefs of Bhatner and Fatahabad, which lasted for his lifetime. The Bhattís at this period were a pastoral race, fierce and restless in their habits and impatient of any control. They were little more than a band of robbers; but their

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Bhattís

boldness, the rapidity of their movements, and the savage character of their country, saved them from being crushed by their powerful neighbours of Patiála and Jínd, whom they continually irritated by their raids. They lived, for the most part, in open villages, or wandered about with their flocks in search of pasture.

A few towns, or rather fortified villages, were scattered through the waste, which the Bhatti tribes made their rendezvous on the approach of danger. These were Fatahabad, Sirsa, Rania and Abohar.

The Sikhs.

Ala Singh's struggle with the Bhattís, the chief of whom was Muhammad Amín Khan, dragged on for 10 years without any very definite result. In 1754 the Sikh Chief with his son Lal Singh overran the Mahals of Tohána, Jamálpur, Dhársul and Shikárpur, which at the time belonged to the Bhatti Chiefs Muhammad Amín Khan and Muhammad Hassan Khan. The latter solicited the aid of the Imperial Governor or Názim of Hissár and he sent reinforcement, but the Bhattís were defeated in an engagement at Akálgarh now in Patiála territory, and this was followed up by a successful night surprise on the Bhatti camp, and Muhammad Amín therefore fled to Hissár. He there received a fresh reinforcement of Imperial troops, with whose aid he again faced the Sikhs in 1757. The combined forces of Bhattís and Imperialists were overthrown in the battle of Dharsul and the Hissár Governor himself slain. The Sikhs on this occasion appear to have penetrated as far as Hissár itself, which they sacked, and in 1761 they treated the fortified town of Tohána in a similar manner. In consequence of the anarchy which had set in throughout the district the Imperial Wazír Najib-ud-daula himself proceeded to Hissár and, probably, as a counterpoise to the Sikhs, appointed Nawáb Amín Khan, the Bhatti Chief of Rania, to be Názim of Hissár. This measure, however, failed to stem the tide of Sikh depredations and in the course of the next five or six years Gajpat Singh and Amar Singh, Mahárája of Patiála, succeeded in making themselves masters of the Mahals of Jínd, Safidon, Kasuhan and Tohána. In 1768 Nazir Khan, a Rohilla Chief, was deputed by Wazír Najib-ud-daula to proceed to Hariána and endeavour to stop the invading Sikhs; he was, however, defeated and slain at Miran near Barnála in Patiála, and shortly afterwards in 1771 Amar Singh obtained possession of the fort of Bhatinda. The next two Nawábs of Hissár were Táj Muhammad Khan, a Biloch, and Najab Ali Khan, but they were not successful in putting matters on any more satisfactory footing than before. The power of Sikhs increased daily, and in the winter of 1774 Mahárája Amar Singh with Nánun Mal, his famous Minister, laid siege to Bighar, a stronghold of the Pachhádás near Fatahabad. The Bhatti Chiefs endeavoured to relieve the place but met with a sharp reverse and the fort fell. The Rája then took Fatahabad and Sirsa and invested Rania held by the Bhatti Muhammad Amín Khan.

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The Sikhs.

The Delhi authorities again made a vain attempt to maintain their power and a strong army under Rahím Dád Khan, a Rohilla Chief and Governor of Hánsi, was sent to oppose the Sikhs. His first operations were directed against Gajpat Singh, the Rája of Jínd. Amar Singh sent a force under Nánun Mal to his assistance. The combined armies succeeded in totally overthrowing the Imperial army at Jínd and Rahím Dád Khan was himself slain. As a consequence of the victory the district of Gohána and a part of Rohtak fell into the hands of Rája Gajpat Singh, and Amar Singh possessed himself of Hánsi, Hissár, and Tohána. Meanwhile Rania fell and the whole of the Sirsa pargana passed into his hands. He erected or rather restored an old fort on the hill of Tosham and built another on the old mound of Agroha and a residence for himself at Hissár. The district now became the scene of an interminable struggle between Sikhs, Bhattís, Pachhádas and the Jatu Rájpúts, and a large part of it lay an uninhabited waste.

In 1781 a last attempt was made by the Delhi Government to restore something like order in the district. Najaf Ali Khan with Rája Jai Singh proceeded to the district with an army, but an arrangement was made with the Sikhs by the treaty of Jínd under which the parganas of Hánsi, Hissár, Rohtak, Meham and Tosham were reserved to the empire, the remaining territory which the Sikhs had annexed they were allowed to retain, and Fatahabad and Sirsa were made over to the Bhattís. Rája Jai Singh was appointed Názim of Hissár.

The "chálisa" famine of 1783, which has been already described, more than sufficed to complete the final ruin of the district, and stronger than the Imperial armies compelled the Sikhs to retire into their own territories.

George Thomas.

The last noteworthy actor in the history of the district before the advent of the British power was the adventurer George Thomas. He was an Englishman of some tact and courage who had come to India as a sailor in 1781. After entering native service in South India he travelled up to Delhi, and there entered the service of the celebrated Zehan Nissa Begam, better known as the Begam Samroo of Sardhána. In 1782 he was forced by intrigues to leave her service and entered that of Apa Khandi Ráo, a Mahratta Chief, a relative of Mahárája Sindia, and at that time in possession of the Jhajjar, Dádri and Narnaul territory. Thomas raised troops for his master and received a fief in Jhajjar and Rohtak for their support. He rendered good service to Apa Khandi Ráo and his son and successor Wamun Ráo, service which appears to have been ill-requited.

Intrigues again forced him to quit his position and he then conceived and carried out the project of setting up his authority over the tract of Hariána which, owing to the series of events narrated above, had been reduced to little more than an uninhabited waste. He first reduced the fortified village of Kanhaura, now in Patiála, and then established his head-quarters

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George Thomas.

at Hánsi, which he re-fortified, and inaugurated a rough form of Government over the surrounding country. His authority was quickly extended over the tracts of Hissár Tosham and Barwála and several refractory villages were sacked. He established a post at Kasuhan in Patiála and subsequently raided into the Shekawati country of Jaipur. In 1798 he made a rapid marauding expedition into Bikánir and collected a large quantity of plunder. In the latter part of the year he laid siege to Jínd, but the place was relieved by the united forces of Patiála, Nábha and Jínd, and Thomas retreated to Meham; thence after a night march he made a sudden attack on the Sikhs who were encamped at Narnaund and completely routed them. After the famine of 1783 Muhammad Amín Khan, the Bhatti Chief of Rania, had recovered the whole of the Ghaggar valley from Bhatner to Fatahabad, and on his death his dominions were divided between his two sons Khan Bahádur Khan, who took Fatahabad, and Kamar-ud-dín Khan, to whom was assigned Sirsa and Rania.

In 1799 Thomas undertook at the invitation of Kamar-ud-dín Khan a marauding expedition through Budláda and the Bhatti country into Bikánir in the course of which he realized a considerable sum of money as blackmail. In the same year he went to the assistance of Ambaji Anglia, who was at that time engaged against Lakwa Dada, then in revolt against Sindia. He then undertook a marauding expedition into Sikh territory which was to be the cause of his ruin. He penetrated as far as Bansur, but there overawed by a large assembly of Sikh contingents he returned through Kaithal, Jínd, Sonepat and Pánipat, to Georgegarh, where he erected a fort now known as Jehazgarh in the Rohtak district, Jehaz being the native corruption for George. Disturbances in the Hánsi territory recalled him thither in the beginning of 1800. Meanwhile, Thomas' growing power was a cause of jealousy and apprehension to Sindia, and his General Perron. Negotiations were entered into with Thomas with a view to the latter subjecting himself unreservedly to the authority of Sindia. This Thomas declined to do so that when the Sikh Chiefs asked for Perron's assistance in destroying Thomas, they received a favourable hearing. Negotiations, having for their object the curtailment of Thomas' power were re-opened without any result. Perron then resolved to attack Thomas, and for this purpose despatched his lieutenant Bourquin with a force which included the future Colonel James Skinner. After rapid marching and counter-marching on the part of Thomas a most sanguinary battle without any definite result took place at Baree near Georgegarh. After the battle Thomas lay for some time encamped at Baree, but subsequently made a rapid retreat to Hánsi, whither he was followed by Bourquin. After a desperate fight the town was carried by storm and Thomas retreated into the fort. Negotiations were shortly opened and Thomas surrendered on favourable terms. He abandoned all his conquests and retired into British territory. Bourquin stayed some time in the district for the purpose of

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George Thomas.

restoring order; he is said to have rebuilt the towns of Tohána and Hissár. In 1802 he left Mirza Iliás Beg, Mughal of Hánsi, as Názim of the district nominally, on behalf of the Mahrattas, and himself returned to Aligarh.

Annexation.

Meanwhile the treaty of Bassein in the same year led to the second Mahratta War in which the British with their allies were engaged in a life and death struggle with the Mahratta Chiefs Sindia and Bhonsla. The battles of Laswarí and Argaom in November 1803 led on the 30th December to the signature of the treaty of Sarji Anjangaon by which Sindia agreed to cede to the British Government and its allies all his territories between the Jumna and Ganges and also all those to the north of the Native States of Jaipur and Jodhpur. The latter included the present districts of Gurgoán, Rohtak, Hissár, and by the partition treaty of Poona dated five months later, these together with other territory were assigned to the British Government.

Condition of the tract.

The condition of the tract contained within the present district at the time when it came into the hands of the British may be inferred from the above sketch of its previous history. By far the larger part of it was uninhabited waste. In the whole of the present Sirsa tahsíl there were only 11 inhabited villages, all on the Ghaggar, belonging to Musalmán Bhattís, Joiyas, Tunwars and Chauháns with a few Ráins. There was not a single village in the Bagar tract south of the Ghaggar, nor in the Rohi to its north. The latter formed part of a huge expanse of desert stretching right up to the Sutlej and the confines of the Málwa country where a few villages were to be found.

In the tract within the four present southern tahsíls of the district a few villages were to be found along the Ghaggar valley, but in the remainder of the tract the population had left the smaller villages and concentrated into the larger ones which were more capable of defence against the forays of Bhattís, Sikhs, and Pachhádás, which were however more frequent in the Sirsa tract. They were known as "dhár" or "katak," and will be found fully described in para. 25 of Wilson's Settlement Report of Sirsa. The villages along the Western Jumna Canal appear to have maintained their existence through the troublous time, in which only those whose inhabitants could wield the sword as well drive the plough, survived. In short, when the district came under what was at first only nominal British rule, it was a complete desert in the north-west, while towards the south it was sparsely dotted with large village communities which had managed to hold their own in some sort against human foes and natural adversities.

Early British rule.

Although the territory included in the present district had been formally ceded by treaty in 1803, yet the hold of the Mahrattas in the country had been, to say the least, of a very slight and doubtful character, and for many years the authority of the British was little more than nominal, and no steps were taken to define its boundaries.

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Early British rule.

In 1803 a Military fort was established at Hánsi, and Mirza Iliás Beg, Mughal of Hánsi, was appointed Názim of the district of Hariána and Rohtak by General Ochterlony. The Bhattís under Khan Bahádur Khan of Fatahabad and Nawáb Zabta Khan of Rania continued their raids as of yore. Mirza Iliás Beg marched against them with the Hissár garrison, but was defeated and slain at Fatahabad. He was followed in quick succession by three Názims Nawáb Muni-ud-din Khan, Ahmad Bakhsh Khan of Lohárn and Abdul Samad of Dujána; confusion reigned supreme and the Názims quickly resigned their uncomfortable position. From 1808 to 1810 there appears to have been no Governor at all.

At last in 1810 the Hon'ble Edward Gardiner was deputed with a body of troops to restore order in Hariána. The British force contained a troop of cavalry commanded by the famous Colonel James Skinner. The first operation was the capture of the town of Bhiwáni, the garrison of which opposed the British advance. A British officer, named Bull, was killed in the attack, and lies buried at Bhiwáni. The force then proceeded *viâ* Hánsi and Hissár to Fatahabad, where the Bhatti Khan Bahádur Khan was defeated and expelled the country, his territories being taken under direct British rule. At Sirsa Nawáb Zabta Khan gave in his submission and was left in possession of his territories. The civil head-quarters were fixed at Hánsi, and Mr. Gardiner held charge of the district for some six years.

Nawáb Zabta Khan continued to encourage raids, and in consequence a British force was sent against him in 1818 and all his territories were confiscated. The whole of the present Sirsa tahsíl was then for the first time brought directly under British rule.

The Mutiny.

At the time of the mutiny nearly the whole area at present within the district was divided between the Districts of Hissár and Bhattiána. The present Sirsa tahsíl was wholly in the latter, and the other tahsíls, with the exception of the town of Bhiwáni and a few villages around it, were in the former.

In May 1857 detachments of the Hariána Light Infantry and the 14th Irregular Cavalry were stationed at Hissár, Hánsi and Sirsa, the head-quarters being at the former place, where Major Stafford was in command. The Civil Officer at Hissár at the time was Mr. John Wedderburn, Magistrate and Collector, who had lately joined from home. As soon as news of the outbreak at Delhi and the capture of that city by the mutineers was received, Mr. Wedderburn had the treasure removed to the building used as the residence of the Superintendent of the Cattle Farm, where it was likely to be more secure and capable of defence than in the Government Treasury at the *kacheri*. An additional troop of cavalry was obtained from the Nawáb of Dádri and the custom's peons were called in and placed as sentries at the city gates.

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The Mutiny.

Up to this time there appears to have been no suspicion of the fidelity of the native troops, though disturbances in the villages appear to have been anticipated. Meanwhile, however, the storm was brewing. It broke at Hánsi on the morning of the 29th May at 11 A.M. when the troops stationed there revolted. Major Stafford and some others who had received intimation from one of the native officers and a loyal Bunya, named Morári, managed to escape, but the rest of the Europeans and Christians were massacred and their bungalows set on fire.

Meanwhile a rebel sowár was despatched to Hissár, and on his arrival at 2 P.M. the troops stationed there revolted. Lieutenant Barwell, the Officer Commanding, on going out to enquire the reason of the disturbance, was shot by one of the Treasury guard and the mutineers went off to the Jail to release the convicts. A body of them then galloped on to the *kacheri* where the Collector was engaged as usual; seeing what had happened, he at once bravely set off towards the city to guard the treasure, but was murdered by some of the rebel sowárs.

Two of the English clerks, Messrs. Jefferies and Smith, succeeded in escaping into the Bir. After the murder of the Collector the uproar became universal. The native troops, the Dádri sowárs and the custom's peons all joined in, the convicts in the Jail were released, and the houses of the Europeans were set on fire, while two ladies, Mrs. Jefferies and Mrs. Smith, with their children, were cruelly murdered by their servants. Mrs. Barwell and Mrs. Wedderburn, with their children, were residing at the house of the Superintendent of the Cattle Farm, and they and their children were there massacred by the mutinous troops, while Mr. David Thompson, the Tahsíldár of Hissár, was murdered by his chaprassis. In all 23 Europeans and Christians were murdered: 12 at Hissár and 11 at Hánsi. The massacre formed one of the darkest episodes of the mutiny.

Thirteen persons, including Mr. Taylor, the Superintendent of the Cattle Farm, and Mr. Wagham, the Civil Surgeon, escaped, in most cases with the assistance of natives whose fidelity formed a bright contrast to the general disloyalty of the district. On the morning of May 30th, a person named Muhammad Azím, an assistant patrol on the customs line, who styled himself "Shahzada," entered Hissár with the intention of putting himself at the head of the revolt in the district. He stayed a few days and then went of towards Delhi to procure assistance from the Emperor.

At Sirsa the effervescence began as soon as the news of the mutiny at Meerut on the 11th May and the subsequent capture of Delhi by the mutineers reached the town. The Bunyas began to leave the place, and the doubtful expedient of entrusting the defence of the place to the Bhatti Nawáb of Rania was resorted to. The news of the outbreak at Hissár reached the European residents of Sirsa a few hours before it was conveyed to the native troops. They at once took to flight. Captain Robertson,

the Superintendent of Bhattiána, went with his family by Dabwáli and Bhatinda to Ferozepore, which they reached in safety, while the remaining Europeans, some 17 in number, many of them women and children, started for Sohuwála, under the leadership of Mr. Donald, Assistant Superintendent, and being joined there by Mr. Bowles, Customs Patrol, reached Rori after some trouble from the inhabitants of Thiraj and other villages who threatened them as they passed. At Rori the party took refuge in the small mud fort, and were compelled by the disaffected attitude of the townspeople to shut the gate and stand sentries. They could not procure food from the town and were prevented from getting water from the well outside. But in the darkness of the night, Bába Jánki Dás, a fakir of the place, brought them supplies of water and flour and passed them through the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Patiála troops, who escorted them to a place of safety in Patiála territory. They were hospitably treated by the Patiála authorities until the restoration of order enabled them to return to Sirsa. The only Europeans left at Sirsa were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law, Mr. Fell, Assistant Patrol. These gentlemen were not in Sirsa when the others left it. They had gone out with some troops towards Jodhka to suppress some local disturbance, and were brought back to Sirsa by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr. Fell to depart unmolested. They were, however, treacherously murdered by the Muhammadan inhabitants of Chatryán, a small village beyond Sohuwála. The mutineers, when left to themselves, plundered the treasury of some Rs. 8,000, but without much other violence marched off to join their comrades at Hánsi. The Hindu inhabitants of the town of Sirsa fled in dismay chiefly to Bikáner territory, and the Muhammadan population of the surrounding villages rose *en masse* and began to plunder the town and the neighbouring Hindu villages. The Tahsíldár of Sirsa, the Revenue Sarishtadár and the Kotwáli Muharrir were murdered, and the records of the District Office were torn and scattered about, but most of them were afterwards recovered and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insurgents were unable to carry away they burned or broke to pieces and for a time the most violent portion of the population had it all its own way.

The Ranghars and Pachádás of Hissár and the Bhattís of Sirsa at once took advantage of the subversion of British rule to revert to their old predatory habits and the district was at once plunged into utter anarchy and confusion.

At this time General Van Cortlandt was Deputy Commissioner of Ferozepore and had, at the beginning of the disturbances in May, raised, by order of Government, a levy of Sikhs. On the 1st June intelligence was received at Ferozepore

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of the events which had transpired at Hissár and Sirsa. On the 8th June the General marched towards Sirsa with a force of 550 men with two guns and he was accompanied by Captain Robertson as Political Officer. At Malaut a reinforcement of some 120 men was received. The first encounter with the rebels took place at Odhán on June 17th, when some 5,000 Bhattís attacked the advancing force but were decisively routed. On the 18th the village of Chhatyán, where Captain Hilliard and his brother-in-law Mr. Fell had been treacherously murdered, was burnt to the ground. On the 19th a force of rebel Bhattís and Pachadas was again encountered at Khaireka on the bank of the Ghaggar and almost annihilated with a loss to the British force of 6 killed and 32 wounded. On the 20th Sirsa was reached when the Bikáner contingent of 800 men and 2 guns, loyally sent to our aid by the Rája of Bikáner, marched in as a reinforcement. The civil organization of the district was at once re-established, and in a short time things reverted to their former state.

Meanwhile, on June 21st, a force of 400 Bikáner horse and two guns, under Lieutenant Pearse, was sent on to garrison Hissár which was threatened by the insurgent Ranghars of Mangali, a village which took a leading part in the insurrection.

On the 8th July, after restoring order at Sirsa and leaving Mr. Oliver there as Superintendent of Bhattiána, General Van Cortlandt marched *viâ* Fatahabad for Hissár, which he reached on the 17th, having halted six days at Fatahabad to receive the submission of the revolted Pachadás.

From Hissár a Tahsíldár, Ahmad Nabi Khán, and a few sowárs were despatched to restore the civil power at Hánsi. On the 20th the Ranghars of Jamálpur, a village which was the leader in the revolt, attacked Hánsi but were repulsed by the Tahsíldár and his garrison. Reinforcements joined at Hissár, and on the 8th the force marched to Hánsi, leaving a garrison at Hissár.

Meanwhile the Shahzáda returned from Delhi with reinforcements for the rebels amounting to 1,500 cavalry, 500 infantry and 3 guns, and the insurgent Ranghars of Mángali, aided by some men from Jamálpur, made an attack on Hissár but were decisively repulsed by the garrison aided by some reinforcements from Hánsi. On September 2nd the Jamálpur rebels made an attack on the Tahsíl at Toshám where they killed Nand Lál Tahsíldár, Piyare Lál Thánadár and Khizán Singh Kánúngo. On the 6th General Van Cortlandt burnt the village of Hájimpur near Hánsi, which was a stronghold of the rebels, and on the 11th an attack was made on the village of Mángali which was carried by storm and burnt. This was followed up on the 13th by the capture and burning of the village of Jamálpur which was defended by the rebel Ranghars and the Delhi troops under the Shahzáda.

This practically concluded the Military operations in the district and thereafter it began gradually to settle down, but

the Hariána Field Force was not finally broken up till May 1st, 1858. After order had been restored 133 persons were hanged in the Hissár District for the part which they had taken in the revolt, and 3 others were sentenced to transportation for life, of whom 2 were subsequently pardoned. The proprietary rights in 7 villages were forfeited, among them being Mángali and Jamálpur, while fines were levied on as many more. At the same time many Mafi grants and pecuniary rewards were given to those who had rendered conspicuous service.

The attitude of the various classes of the population at this trying period is worthy of notice. The inhabitants of the towns and the Bagri villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no attempt to interfere with their neighbours but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers however insignificant. The Musalmáns of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less spirited neighbours.

The Ranghars of the district, especially those who were Musalmáns, threw themselves heart and soul into the revolt. Large numbers of them had been serving in the native regiments which had mutinied in other districts and many of these returning to their villages helped to fan the flame of insurrection. The rebels however could never make any stand against disciplined force and their numbers alone rendered them formidable, and after their defeats any insurrectionary movements on their part subsided.

The Játs, Sikh and Dewális, maintained a strictly defensive attitude and were both strong enough and energetic enough to maintain themselves against the attacks of the insurgents. The inferior police officials and customs peons either deserted their officers or actively combined for plunder, but the native officials of the district seem to have on the whole remained at their posts as long as could be expected while several distinguished themselves by their fidelity.

The neighbouring States of Patiála and Bikáner sent considerable bodies of troops to aid the authorities, and though their services were not of a very valuable kind, still the fact showed a feeling of loyalty on the part of these States which should never be forgotten. They also afforded a ready refuge to fugitives and treated them with hospitality.

Antiquities not already described.

The District of Hissár is unusually full of antiquities in the shape of mounds and architectural remains. They all point to the conclusion that lying, as it did, on the main high road to Hindustan, *viz.*, from Mooltan *viâ* Sirsa or Sarsuti to Delhi, it was at one time the scene of a high standard of civilization. Pre-Musalmán architectural remains are for the most part found built into the walls of Musalmán buildings, principally those

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erected by Feroz Shah and his predecessors, and the comparatively high standard of artistic and mechanical skill which they display seems to show that ancient Hindu civilization in this tract was of no mean order.

The Hissár Fort and the residence of the Superintendent, Government Cattle Farm, is, perhaps, one of the most striking antiquities in Hissár itself. It contains a mosque now used as a farm godown; pillars found in it are said to be of Jaina or Hindu origin and like many more of the emperor's building materials were probably brought from Agroha. There is also a brown sandstone pillar or "lát" in the fort ascribed to Feroz Shah. The only inscription on it is in Sanskrit at the top of the lower stone of the pillar; the letters are cut at the junction of the stones so that the pillar would appear to be an ancient Hindu one, which was re-cut and erected by Feroz Shah. Feroz Shah's palace inside the fort is now used as the residence of the Superintendent of the Government Cattle Farm. The only portions of the original buildings which are left are the *taikhánas*, an extensive series of colonnades with groined roof supported on old pillars.

The most interesting relic of antiquity in Hissár is perhaps the *barahdari* in the Gujari Mahál outside the fort. The Mahál was apparently an outlying portion of the latter and tradition says was built by Feroz Shah as a residence for a Gujari mistress. The only portions of it now left are the *barahdari*, a bastion on which an English bungalow has been built, and a portion of the north wall adjoining the bastion. The walls of the *barahdari* are thick and sloping with 12 doorways each with a window over it. Inside are 4 old pillars of undoubted Hindu or Jain origin which support a roof of domes. The inner side of the jambs of the doorways are covered with what are evidently Hindu carvings. Below the building are three *taikhánas*, two of which are merely rooms, while the central one contains a small *hauz* or tank filled with pipes and was evidently used as a bath. There appears to be no doubt that the building was erected with the materials of a pre-existing Hindu temple. The place had fallen into ruin, but is now being restored under the others of Government.

Another interesting relic is the Jaháj or Jaház. It was apparently once a Jain temple, which was subsequently converted into a mosque. It was used as a residence by George Thomas, whose Christian name, corrupted by the natives into Jaháj, gave its present name to the place. It is now used as an office by the Canal Department.

There is an interesting and handsome group of tombs on the Hánsi road east of Hissár. They are adorned with blue encaustic tiles, and the inscriptions on them appear to show that they are the tombs of officers slain in Humayun's campaign in Gujrat in 1535.

The mosque and tomb of Bahlol Shah is about one mile east of Hissár on the Hánsi road. It was built in 1694 A. D.

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Antiquities not already described.

on what was probably the site of an old temple. The place is now called Dana Sher. Sher Bahlol is said to have been a fakir who foretold to Ghiyas-ud-din Tughlaq that he would one day be king.

Another interesting relic is the tomb of the *chalis hafiz* on the road to Fatahabad to the north of the town. It is said to be the sepulchre of 40 fakirs who lived in the time of Tughlaqs.

There are, numerous other mosques and tombs in and around the town of Hissár which are interesting to the antiquarian, but perhaps scarcely merit a description here. On the whole the town and its neighbourhood are remarkably full of antiquities. At Hánsi the antiquity which is most worthy of notice is the fort. The principal events in its history have already been touched upon. It is now a mound of earth measuring 370 yards from north to south and 345 yards from east to west. Some of the curtain wall on the north side is left and is in places 52 feet high and 37 thick. The fort was almost entirely dismantled after the mutiny and its materials sold but the gateway and guard-house are still standing. Inside the fort are a godown of modern erection, two wells and an enclosure containing two mosques and the tomb of Sayad Niamat-ullah, who was killed in Muhammad *bin* Sam's attack on Hánsi.

The fort appears to be built upon a mound consisting mostly of large sized bricks, the remains of a former Hindu city; and many of the materials which have been used in the erection of buildings in the fort and in Hánsi generally are of undoubted Hindu origin as shown by the carvings on them, and belonged probably to a large palace or temple. The enclosure and tomb of Niamat-ullah was probably erected soon after Muhammad Ghori's conquest of Hánsi, and Hindu materials appear to have been freely used in its construction.

The mosque and tomb of the four Qutbs are an interesting relic situated on the west side of the town. The place consists of three enclosures, in one of which is the mosque with a tank built in 1491 by one Abu Bakr Jawáni. The second enclosure contains the graves of Qutb Jamál-ud-din and his three successors. The domed edifice in which the graves are situated is of modern erection, as also are 2 pavilions on either side. Jamál-ud-din is said to have accompanied Muhammad Ghori in his attack on Hánsi, but subsequently abandoned worldly cares, and as a follower of Baba Farid Shakar Ganj of Pákpattan made the study and practice of religion his sole occupation. He was succeeded by three other Qutbs—Barhan-ud-din, Manawar-ud-din and Nur-ud-din. The enclosure also contains the beautiful tomb of Ali Tajjar, a desciple of Qutb-ud-din, and chief farmer or purveyor to Sultán Jamal-ud-din. It is said by archæological authorities to be one of the best built tombs in the Punjab. The third enclosure contains the graves of the four Diwáns or successors of the Qutbs. They are under four cupolas supported by ten pillars.

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Antiquities not already described.

A mound and mosque 3 miles from Hánsi is known as Shahid Ganj. Tradition says that 1,50,000 Musalmáns were slaughtered there. It is probably the scene of Masaúd's defeat on his first attempt to take Hánsi. The mosque walls contain carved bricks, which are probably of Hindu origin. The town of Hánsi contains in addition to the above two mosques which were originally built in the 13th and 14th centuries.

Two interesting antiquities are to be seen in the neighbourhood of Toshám One is a *barahdari* on a small hill near the town, which is popularly called Prithvi Ráj's Kacheri. The other is a Sanscrit inscription on a rock on the face of the hill to the west of the town. It does not appear to have been as yet satisfactorily translated. It seems to refer to a Scythian King Tushára who appears to have conquered the Gupta Ghalotkacha who reigned from about A. D. 50 to A. D. 79, and is referred to in the inscription. There appears to be evidence to show that the Toshám hills was a monastery of Buddist monks or *bhekhus*. The date of the inscription is said to be A. D. 162-224. There are several sacred *kunds* or reservoirs on the hill; one of them, the Pandutrith, is considered so sacred that some of the neighbouring villages deposit the ashes of their dead in it instead of taking them to the Ganges.

Fatahabad contains a "lát" or pillar erected by Feroz Shah and bearing an inscription in Persian giving an account of the Tughlaq family. The pillar appears to have been originally an Hindú one bearing an inscription in Sanscrit.

There are also two or three Musalmán mosques in the town which contain sculptured stones which originally belonged in all probability to a Hindú temple. The mound at Agroha is one of the most interesting relics of antiquity in the district. It undoubtedly covers the site and remains of a large Hindú city. Excavations made in 1889 brought to light fragments of sculpture and images. Bricks of all sizes and coins have been found there. In one place the walls of a substantial house have been laid bare, while a large depression near the mound, in which excellent crops are now raised, is evidently the site of an ancient tank.

The Sirsa Tahsíl contains many interesting antiquities the principal one of which is perhaps the fort mound at Sirsa itself. It is said to be one of the oldest places in Northern India, and from the relics found in the mound it is clear that it was once the site of a flourishing Hindú town. The Sirsa Tahsíl, and especially that part of it which lies in the Ghaggar valley, is studded thickly with mounds which are undoubtedly the sites of ancient villages and towns, and show clearly that the tract was once the seat of a thriving Hindú civilization. There are several Musalmán tombs and also mosques and Hindú temples round the town of Sirsa.

A large amount of information concerning the antiquities of the Hissár District can be obtained from a list of archæological objects of interest in the Punjab compiled by Mr. C. J. Rodgers, **M. R. A. S., of the Archæological Survey.**

SECTION C.—ADMINISTRATIVE SUB-DIVISIONS PRIOR TO BRITISH RULE.

Chapter II. C.

Administrative sub-divisions prior to British rule.

The divisions of the district under the rule of Akbar have already been noticed.

Immediately previous to the British conquest Hariána was divided into 19 districts, all of which were nominally subject to the Mahrattás in 1803, *viz.*, Beri, Rohtak, Mahm, Bhatner, Safidon, Dhatrat, Kassuhan, Hánsi, Hissár, Agroha, Barwala, Siwani, Bahal, Ahrwan, Fatahabad, Sirsa, Rania, Jamálpur, Tohána. Of these the last 12 were wholly or partially within the limits of the present district.

First constitution of the district.

In 1810, the date of the first actual establishment of the British authority in this part, the whole of the Delhi territory ceded by the Mahrattás was subject to the Resident of Delhi, and was divided into two districts—Delhi directly under the Resident, and the outlying districts, including Hánsi, Hissár, Sirsa, Rohtak, Pánipat and Rewári under the immediate charge of an assistant to the Resident. In 1819 the Delhi territory was divided into three districts—the Central which included Delhi, the Southern including Rewári, and the North-Western including Pánipat, Hánsi, Hissár, Sirsa and Rohtak. In 1820 the latter was again sub-divided into a Northern and a Western District, of which the latter included Bhiwáni, Hánsi, Hissár, Sirsa, the head-quarters being at Hánsi. In 1824 Rohtak, which had previously been in the Western District, was constituted into a separate district, to which Bhiwáni was transferred.

Subsequent changes.

Boundary disputes.

During the 15 years from 1803 to 1818 while the English had paid no attention whatever to the state of their border, the chiefs of the neighbouring Sikh States had not been idle.

Prior to the famine of 1783 Sikh colonists had pushed into the Hariána of Hissár, the Rohi of Sirsa and along the valley of the Ghaggar. That calamity had driven them back for a time, but the forward movement soon began again and with enhanced speed after the nominal annexation of the tract by the British, for the Sikhs understood clearly that the tract though at that time depopulated and void of cultivation would, with the establishment of a settled government in its vicinity, become increasingly valuable, and in anticipation of this they were careful to take all steps necessary for manufacturing the strongest claims to as large a portion of the unoccupied and debatable tract as possible.

The final overthrow of the Bhattis in 1818 removed the last barrier to their encroachments. In 1821, passing over the belt of waste land, the Patiála Chief erected an outpost at Gudah, 16 miles to the north of Sirsa, and next year Sikh troops were stationed at the place and colonists from Patiála territory were induced to take up land for cultivation in the waste. In 1827 the Sikh Chiefs took possession of Abohar and the tract around it.

The notice of Government was drawn to the unsettled state of the border in 1818 and again a few years later by the District

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officers, but no definite action was taken. In 1819 an attempt was made to establish a sort of Military colony, especially in the Ghaggar tract, by giving revenue-free grants of waste land to the officers and men of the cavalry regiments, disbanded after the Pindhari wars. The attempt to stop encroachments in this way was only partially successful, as the grantees or sukhlambars, as they were called, did not in many cases take up their grants for many years. Most of them were natives of the Doáb and did not relish the idea of settling in a wild and desert country, and even now most of their descendants are non-residents.

The following account of the dispute with Patiála is abridged from pages 163—180 of Griffin's Rájás of the Punjab. It was not till 1835, when Sir C. Metcalfe was Lieutenant-Governor of the North-Western Provinces, and Mr. William Fraser, Resident at Delhi, that it was determined to bring the matter to a settlement. The Collector of the district, Mr. Ross Bell, was selected for the duty, and certain principles were laid down for his guidance. These were that whatever belonged to Patiála at the time of British conquest of Hariána in 1803 should be adjudged to that State, and whatever belonged to the Government which the English had superseded should be adjudged to the latter. With regard to the district of Fatahábad and the portion of the Bhatti country conquered in 1810 and to the remaining portion of that country conquered in 1818 the same principle was to hold good, and the status of those years to be maintained, the Sikhs retaining all that they held in these two portions of country, respectively, prior to 1810 and 1818. Mr. Bell's report bears date 15th September 1836. His conclusions may be summarized as follows: Hariána, including the Bhatti territory (or Bhatiána) was made up of 19 districts, all of which were nominally subject to the Mahrattás in 1803: Beri, Rohtak, Maham, Hánsi, Hissár, Agroha, Barwála Siwani, Báhal, Aharwán, Fatahábad, Sirsa, Rania, Bhatner, Safidon, Dhatrat, Jamálpur, Tohána and Kassuhán. Of these the first 10 were considered by Mr. Bell to have passed into British possession from the Mahrattás in 1803, and were at once adjudged to the English Government. Sirsa, Rania and Fatahábad required subsequent reconquest from the Bhattís, and the question of the right to these was to be decided according to the status of 1810 and 1818. Bhatner never came under British rule, and was not included in the present controversy. It now forms an integral portion of Rájputána. Safidon and Dhatrat had been made over to Bhág Singh of Jínd by the Mahrattás, and were accordingly adjudged to that State. Jamálpur, Tohána and Kasuhán, together with the forts of Badriki and Kankauri, alone remained for adjudication. Of districts affected by the conquest of 1803, Kassuhán originally belonged to Patiála. It was wrested from him by George Thomas in 1798, and from George Thomas in turn by General Perron in 1802, but on the cessation of hostilities was again made over to Patiála. This tract was accordingly adjudged to Patiála. A strip of country adjoining Kassuhán and known as the Gorakhpur iláka, which had been in turn held by Thomas and Bourquin, and had in 1803 been made

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over to three Chiefs by the British, was claimed by the Rája of Patiála, on the strength of four letters from General Perron, ordering it to be made over to him. As, however, there was no evidence of a transfer of possession from Bourquin to Patiála, Mr. Bell rejected the claim. The forts of Badrikri and Kanhauri were adjudged to Patiála on the same grounds as the Kassuhán district. Jamálpur and Tohána were in the possession of Patiála at the time of Mr. Bell's investigation, but it was clear that that State could not have acquired possession prior to 1809, for they were in the hands of the Mahrattás in 1803, and the Bhattís held territory till 1809, which intervened between them and the Patiála frontier. These Mr. Bell adjudged to the English Government. Tohána is included in the present Barwála tahsíl.

There remained for consideration the effect of the re-conquest of Fatahábad, Sirsa and Rania in 1810 and 1818. In Fatahábad Mr. Bell found 25 villages in the possession of Patiála and 21 in possession of Kaithal. Rája Amar Singh of Patiála had conquered Fatahábad, Sirsa and Rania from the Bhattís, but the famine of 1783 having completely devastated the country, the Bhattís recovered possession in 1784, and retained it until subdued by the British. The possession of the Sikh Chiefs in Fatahábad dated accordingly from a period subsequent to the conquest in 1809, and the district was adjudged to the English Government. Sirsa, in the same manner, was in the possession of the Bhattís until 1818, and though in 1836 the whole was in the possession of the Sikh States of Patiála, Kaithal and Nábha, their claims were rejected, except as to four villages. In Rania the Sikh possession was ascertained to date from 1821, subsequent to the conquest of the Bhattís, and the claims of the Chiefs were absolutely rejected.

This decision having given to the British Government a tract more than a hundred miles long and from ten to twenty miles broad, a large part of it, including Sirsa, Rania and Abohar, was separated from Hissár and formed into a new district, which was administered by an officer bearing the title of Superintendent of Bhatiána, subordinate to the Political Agent at Umballa. The Government, however, while accepting Mr. Bell's conclusions as generally correct, declared itself willing to take a liberal view of any doubtful points; and the Court of Directors at home, adopting a still more lenient line of argument, sent out directions which ultimately led to the re-opening of the whole question. The position taken by the Court of Directors was the less called for by reason of the fact that the Patiála and other Sikh Chiefs had forfeited by their conduct all claim to consideration. The Rája of Patiála had refused to acknowledge the right of Mr. Bell to make enquiries; he had forbidden the cultivators of the disputed villages to give any information as to the time when they were settled; he had thrown every obstacle in Mr. Bell's way; and had thwarted him to the best of his power. The fact was that the Chiefs being in possession of the whole of the disputed land, could only lose by the enquiry, and they resolved to protract the struggle to the utmost. Mr. Bell, however, received orders to

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decide on such evidence as he could obtain. He did so, with the results already detailed. But the remonstrances of Patiála had their effect on the Government at home, and on 1st January 1840 instructions were issued to Mr. Conolly to effect some sort of compromise, not in any way surrendering the principle which had been originally laid down, but pressing it against the Sikhs less rigorously. Mr. Conolly submitted his report in May of the same year. He proposed to give up the most valuable portions of the Hissár district, lying principally in the neighbourhood of the Ghaggar, and his proposals were accepted by the Government of the North-Western Provinces. The marginal tabular statement shows the financial result of Mr. Conolly's decision as far as the Hissár district was concerned.

	No.	Cultivation in acres.	Total area in acres.	Approximate annual value in rupees.
Villages to be restored	119	99,403	272,415	90,000
Villages to be retained	147	68,788	255,623	60,000
Total ...	266	168,191	528,038	1,50,000

Mr. Conolly, reported also upon the Bhattiána or Sirsa frontier. Here he was inclined to give up 40 or 50 villages; but the want of an accurate map prevented him from making definite proposals. The Mahárája of Patiála, though he had obtained so much, still, with characteristic obstinacy, held out, and asserted his right to the whole tract. On receiving, however, a peremptory warning that he must either accept what Mr. Conolly gave or nothing, he came to his senses, and consented to take over the villages assigned to him in Hissár, and was paid their revenue, less 20 per cent. for the cost of management, from the time they had been in English possession. This final transfer was made in 1842. The adjustment of the Bhatiána border was postponed, pending a survey of the country. This being completed, a report, based upon the scheme suggested by Mr. Conolly was drawn up in 1842, recommending the restoration of 42 villages to Patiála. No action, however, was taken upon this report. The Rája again and again protested against what he considered a deprivation of territory. The Sikh war of 1846, followed by the transfer of the Political Agency to Lahore, and then the second Sikh war and the annexation of the Punjab, combined to postpone a settlement of the question, and it was not until 1856 that final orders were passed. In that and the preceding year the matter was taken up by Mr. G. Barnes, Commissioner of the Cis-Sutlej States, who proposed the restoration of 20 villages only, urging that the offer of 42 villages made in accordance with Mr. Conolly's proposal, had been rejected by Patiála, and had fallen to the ground. The Punjab Government, however, supported by the Imperial authorities, decided that Mr. Ross Bell's decision having once been re-opened, and Mr. Conolly's award endorsed by the Government, it was necessary to abide by the latter. Government accordingly in July 1856 directed 41 villages to be given to the Rája with arrears of revenue from 1843 to 1856. This arrangement, with the exception of the sub-

Administrative sub-divisions prior to British rule.

Boundary disputes.

stitution of a few villages for others, was shortly afterwards carried out. Twenty-six villages were made over by the Superintendent of Bhatiána, and five villages, yielding a revenue equal to that of remainder, were transferred by the Bhadaur Sardárs, who received as compensation an assignment on the revenues of Government villages. Thus ended this long dispute memorable on account of its intricacy, and the magnitude of the interests at stake. The origin was in 1803 and its conclusion in 1856, every step being marked by importunity or obstinacy on one side and concession after concession upon the other. The pertinacity of the Sikh almost deserved success; and if the English Government obtained far less than was its clear right, it could at least afford to be magnanimous.

Encroachments were also attempted from the Bikánir side. Within ten years after the British annexation, Bagri Jats of the Bahniwál clan from Bikánir had fully occupied the sandy tract south of the Ghaggar now in Sirsa tahsíl, and the Rája of Bikánir laid claim to this territory. In 1828, however, Mr. E. Trevelyan, who had been deputed to settle the dispute, decided that it had not belonged to Bikánir, but had been successively under the Delhi Government and in the hands of the Bhattís. This tract, consisting then of 40 villages, was finally declared to be British territory, and the claims of the Bikánir Rája to the Tibi villages between Bhatner and Ránia was rejected.

Constitution of Bhatiána.

In 1837 the tract of country included in the former Sirsa tahsíl with other territory subsequently ceded to Patiála was separated from Hissár and created into a separate jurisdiction called Bhatiána, which was placed under a separate Superintendent. In 1838 the pargana of Darba including the sandy tract now in the Sirsa tahsíl to the south of the Ghaggar, was transferred from Hissár to Bhatiána. In 1847 the small pargana of Rori, confiscated from the Rája of Nábha for lukewarmness in the Sutlej campaign was confiscated and attached to the tract.

In 1858 the districts of Bhatiána and Hissár with the rest of the Delhi territory were transferred to the Punjab and the district of Bhatiána was henceforth known as that of Sirsa.

In 1861 24 villages of the Mehám Bhiwáni tahsíl of Rohtak were transferred to the Hissár district; 18 including the town of Bhiwáni, to the present Bhiwáni tahsíl and 6 to Hánsi. In addition to this, 5 villages confiscated from the Nawáb of Jhajjar for misconduct in the mutiny, were in the same year added to the Bhiwáni tahsíl, and 12 villages received from the Mahárája of Jínd in exchange for certain villages in the Thánesar (Karnál) district were added to the Barwála tahsíl. The Tíli villages, 42 in number, were also made over to Bikánir in recognition of mutiny services.

In November 1884 the Sirsa district was abolished and the whole of the Sirsa tahsíl, consisting of 199 villages and 126 villages of the Dabwáli tahsíl, were added to the Hissár district and form the present Sirsa tahsíl. With effect from March 1st 1889, 15 villages forming a detached block of British territory, and

Chapter II. C.

Administrative sub-divisions prior to British rule.

known as the Budláda iláka were transferred from the Kaithal tahsíl of the Karnál District and added to the Fatahábad tahsíl of the Hissár District. No transfer of territory to or from the district have taken place since that date.

Constitution of Bhatiána.

The Barwála tahsíl containing 139 villages was abolished with effect from January 1st, 1891, and its area was distributed between the three contiguous tahsíls, 13 villages going to Hánsi, 24 to Hissár and 102 to Fatahábad. At the same time 13 villages were transferred from the Hissár to the Bhiwáni tahsíl and a sub-tahsíl was established at Tohána in Fatahábad.

Development of the district since annexation.

Some conception of the development of the district since it came into our hands can be gathered from the figures of Table II, which gives periodical statistics so far as they are available, while most of the other tables appended to this work give comparative figures for the last few years. In comparing the figures it must be borne in mind that the area of the district was considerably increased by the inclusion of a part of the Sirsa district in November 1884. This is not the place for a detailed discussion of the development which has taken place; the work as a whole will, it is hoped, fulfil that object, but the main outlines of the development may be sketched here.

The short account of the history of the district which has been given above has shown the political and economic condition of the tract when it came into our hands. The whole of it, and perhaps more especially the portion now included in the Sirsa tahsíl had been reduced to an uninhabited waste by the famine of 1783 and by the struggles of contending armies and predatory bands. With the pacification and political settlement of the district under British rule an immense stream of immigration from the surrounding Native States forthwith set in and has continued especially in Sirsa to within recent years.

The advent of settled Government witnessed an immediate increase in cultivation, slow at first but gradually increasing in speed and extent. The circumstances, and manner in which this increase took place will be dealt with under Chapter III. The distinct definition given to landed rights by the regular settlement of 1842 in the four southern tahsíls and by that of 1852-64 in Sirsa and the greater security conferred on those rights by the establishment of a regular judicial organization encouraged, it is needless to say this spread of cultivation. Putting aside the unreasonably harsh assessments of the early days of our rule, the increase in land revenue and the enhanced value of land indicate the extent to which the district has developed. The increase of cattle, a most important element in the rustic wealth of the district, is a measure of its increased material prosperity.

Many of the inhabitants have not yet forgotten the traditions of raids and foray and cattle-lifting is still very common in the district; but as a whole the population is orderly and well behaved. Education is at a low ebb so far as the rural areas are concerned, while local self-government, that Western exotic which

Administrative sub-divisions prior to British rule.

Development of the district since annexation.

it is sought to plant in the barren soil of Oriental indifference, shows a very feeble growth.

List of District Officers.

The following is a list of the officers who have held charge of the district from 1867 to date :—

Name of District Officer.	From	To	Name of District Officer.	From	To
Col. F. F. Forster ...	1867	1880	Mr. M. W. Fenton ...	31-7-86	14-8-86
Mr. M. Macauliffe ...	1880	1881	Lt. C. S. B. Martindale	15-8-86	15-8-86
Major W. J. Parker ...	March '81	Oct. '81	Mr. A. Anderson ...	16-8-86	14-7-88
Mr. Ogilvie	Oct. '81	Sept. '83	Mr. J. G. M. Rennie ...	15-7-88	12-10-88
Captain C. F. Massy ...	9-9-83	9-11-83	Mr. A. Anderson ...	13-10-88	31-5-90
Mr. G. M. Ogilvie ...	10-11-83	27-8-85	Lt. F. P. Young ...	1-6-90	22-7-90
Mr. A. H. Diack... ...	28-8-85	10-10-85	Mr. A. Anderson ...	23-7-90	14-11-90
Mr. G. M. Ogilvie ...	11-10-85	20-10-85	Captain C. G. Parsons,	15-11-90	8-4-91
Col. L. J. H. Grey, C.S. I.	21-10-85	10-3-86	Mr. P. J. Fagan ...	9-4-91	23-7-91
Mr. F. C. Channing ...	11-3-86	30-7-86	Captain C. G. Parsons,	24-7-91	to date

The record of District Officers before the year 1867 is not forthcoming.

CHAPTER III.

THE PEOPLE.

SECTION III A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each tahsíl and for the whole district of the distribution of population over towns and villages, over area, and among houses and families, while the number of houses in each town is shown in Table No. XLIII.

The statistics for the district, as a whole, give the following figures :—

Percentage of total population who live in villages ...		Persons ...	87·55
		Males ...	87·36
		Females ...	87·71
Average rural population per village			708
Average total population per village and town			802
Number of villages per 100 square miles			18·5
Average distance from village to village in miles, nearly			2·4
Density of population per square mile.	Total area ...	Total	149
		Rural	131
	Cultivated area	Total	196
		Rural	172
	Culturable area	Total	159
		Rural	139
Number of resident families per occupied house.	Villages		1·55
	Towns		1·49
Number of persons per occupied house.	Villages		7·87
	Towns		6·80
Number of persons per resident family.	Villages		5·09
	Towns		4·56

The above figures bring out what would be expected *à priori* from a consideration of the history of the social and economical development of the district, *viz.*, that the rural far exceeds the urban element in the population; more so in fact than in other districts. The average population per village is certainly increasing; in other words the population, as it increases, tends to concentrate into previously inhabited units of a larger size rather than to found new villages. In a district where water is at a distance from the surface, the foundation of a new village is a matter of no ordinary difficulty, and in addition to this the increasing value of land induces the agriculturists to keep every possible acre for cultivation or for the pasturage of cattle.

Pressure of population on land.

The greater concentration of population is no doubt an usual concomitant of the earlier stages of social development, and Hissár is no exception to the rule.

The pressure of population, both on total and cultivated area, is, as measured by the above figures of density, far smaller than in many other districts. It is true that over 94 per cent. of the total area of the district is culturable, while over 80 per cent. of the latter is cultivated, and this would, as far as it goes, argue that there was room for a very considerably greater density

Pressure of population on land.

than is shown above; but it has to be borne in mind that more than 95 per cent. of the total cultivated area is not secured by any sort of irrigation, and agricultural results are dependent entirely on sufficient and seasonable rainfall. In addition to this a very considerable area of the district consists of light sandy soil, easily capable of exhaustion under frequent croppings. Such modifying considerations forbid us to expect that the density of rural population in this district, as a whole, will increase much beyond its present amount.

Density by tahsíls.

Table No. V gives comparative statistics for the density of rural population in the different tahsíls of the district. Hánsi which is both the richest, most irrigated and most developed tahsíl in the district has far the largest rural density, and it has probably reached the limit of development in this respect.

The Fatahabad tahsíl comes next in spite of its containing some of the most undeveloped parts of the district. A considerable area in it is watered by the Ghaggar, and this combined with the unthrifty habits of the Pachhádás who hold that tract and are content with a low standard of living accounts for the comparatively high density in this part. There is, however, no pressure of population on land, and it will doubtless develop largely in the near future, specially if the Sirsa Indri Canal is carried through it.

In the western portion of the Bhiwáni tahsíl characterized by a light soil which is easily and as a fact has been to some extent exhausted, population has been decreasing for a considerable period. Little, if any, increase in rural density will take place in this part.

The rural density in Sirsa is far lower than in any other part of the district, but has increased largely during the last ten years. Under a light revenue assessment it is certainly developing, and density will, in all probability, increase rapidly.

On the whole, it cannot be said that pressure of population on soil is excessive in any part of the district, on the contrary in many tracts the limit of density possible under local conditions of soil, rainfall and climate is far from having been reached, while in other tracts population has increased up to that limit.

House room.

The statistics for the number of families per occupied house depends of course largely on the nature of the unit which is considered a house. In this district the unit taken in villages at the census was, as a rule, the *ángan* or enclosure opening by a single entrance or *páoli* on to the lane or *gali*. The subject will be discussed further on; here it is sufficient to say that the number of families or confocal groups, the outward and visible sign of each of which is the *chulha* or common hearth, inside such an enclosure is very small; the figures give on the average 154 families to 1,000 houses. The fact is that hitherto there has been plenty of room for the expansion of the *ábádi* or inhabited site, and as soon as a son separated from his father, or

Chapter III, A.

Statistical.

House room.

one brother from his other brothers, he preferred to erect a separate *ángan* or enclosure and to live there with his family instead of remaining on in the paternal homestead. In many parts, however, the spread of cultivation up to the confines of the village site and the necessity which exists in most parts of the district for keeping a large space near the village clear in order to act as a watershed (*upráhañ*) for the village tank is very considerably curtailing the space available for building new houses, and it is not improbable that the next few years will see a greater concentration of separate families into single enclosures. Hitherto it has been not uncommon in cases where the village area has been unusually large for new tenants to be settled in *dhánís* or outlying hamlets; but owing to the growing value of agricultural land, this practice will probably not be continued in future, and this so far as it goes will mean a greater concentration in the main village.

The number of persons per resident family seems to show that there has been as yet but little segregation of families or confocal groups. The result is probable a consequence of the comparatively recent colonization of the district. At a time when the majority of the population consisted of newly arrived immigrants, it would be natural for these groups to be small, and as the population became more fixed and permanent with increasing development they would probably increase in size with the arrival of new relatives from the original place of residence. Segregation of the confocal and certainly of the proprietary groups is already setting in.

Migration and birth-place of population.

Table No. VI shows the principal districts and States with which the district has exchanged population, and also the number of migrants in each direction and the distribution of immigrants by tahsíls.

The total gain to the district by immigration as appearing in the results of the census of 1891 are shown in the margin. No correct figures are at present available for loss by emigration.

Proportion per mille of total population.

	Gain.	Loss.
Persons ...	189	...
Males ...	151	...
Females ...	233	...

The total number of residents born out of the district is 147,310 or 18·98 per cent. on the total population of the district. Of the total immigrants, 62,942 or 42·73 per cent. are males and 84,368 or 57·27 per cent. females. The district, as a whole, was, in the early years of the century after the establishment of British power, colonized from the adjacent States of Rájputána on the south and west, and the Sikh States on the east and north. From that time to within the last few years the stream of colonists rolled ceaselessly on. It has now stopped except, perhaps, into the Sirsa tahsíl, and its place has been taken by a stream of reciprocal immigration in which the females exceed the males; this is shown by the percentage of females among the immigrant population of the district.

Chapter III, A.

Statistical.

Migration and birth-place of population.

The original colonists brought their wives and women folk with them, and the proportion of the sexes among them was fairly normal. Now, however, the flow of new colonists has ceased and the descendants of the original ones look to their original tribal seats for their wives. The following figures show the general distribution of the population by birth-place :—

Born in	Proportion per *mille* of resident population.								
	Rural population.			*Urban population.*			*Total population.*		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The District	863	777	823	740	691	717	848	766	810
The Province	934	915	925	855	854	855	924	907	916
India	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Asia	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

Sources of immigration.

Of the total immigrant population returned at the census of 1891 no less than 41·1 per cent. was born in the States of Rájputána, 21·7 per cent. in Patiála, and 10·2 per cent. in Jínd. The statistics thus clearly show from what parts the district was originally colonized, though the immigration is now almost entirely of the reciprocal type. In years of scarcity, however, large numbers of poorer classes in the Rájpút States flock into the district on their way eastward in search of work and food, and as a set off to this temporary immigration, the lower classes of agricultural population of the district migrate toward Delhi, Umballa and the Sutlej in search of employment. But instead of settling in any place where they find work as they would have done a few years ago they are now sufficiently wedded by ties of association to their homes to return again when the distress is over.

Increase and decrease of population.

The figures in the following statement show the population of the district as it stood at the four enumerations of 1853, 1868, 1881 and 1891 :—

	Census.	Persons.	Males.	Females.	Density.
Actuals.	1853	330,852	183,211	147,641	100
	1868	484,681	266,847	217,834	137
	1881	504,183	272,267	231,916	143
	1891	776,006	414,909	361,097	149
	Old district (1891)	582,947	311,056	271,891	167
Per cent.	1868 on 1853	146·5	145·7	147·5	137
	1881 on 1868	104·0	102·0	106·5	105
	1891 on 1881	153·9	152·4	155·7	104
	Old district 1891 on 1881 ...	115·6	114·2	117·2	117

The boundaries of the district have changed so much since 1855 that it is really almost impossible to form an accurate comparison. The area has increased since that date and especially since 1881 by the inclusion of the Sirsa tahsíl; the increase in population is therefore really smaller than would appear from the figures. During the ten years ending 1891, the percentage of increase in the population of the old Hissár district (excluding the Sirsa tahsíl) was as follows: 15·6 per cent. for persons,

Chapter III, A.

Statistical.

Increase and decrease of population

14·2 for males, and 17·2 for females; this gives an annual increase of 1·5 per cent. for persons, 1·4 per cent. for males and 1·7 per cent. for females; at this rate the male population of the present district would be doubled in 49·8 years, the female in 41·1, and the total population in 46·5 years. If the above rates of increase hold good for the next ten years, the population of the district for each of these years would be as follows in hundreds:—

Year.	Persons.	Males.	Females	Year.	Persons	Males.	Females.
1891	787,6	448,0	367,2	1896	848,5	480,3	399,5
1892	799,4	454,3	373,5	1897	861,2	487,0	406,3
1893	811,4	460,7	379,8	1898	874,1	493,8	413,2
1894	823,6	467,1	386,3	1899	887,2	500,8	420,3
1895	835,9	473,7	392,8	1900	900,5	507,8	427,4

The figures given above show clearly to what an extent the population of the district has increased at any rate since 1855. The increase in fact amounts to 43 per cent. on the population of the old Hissár district in 1891. The largest and most rapid increase in population since 1855 took place in the period between 1855 and 1868. The district had, at the beginning of that period, been for some time under settled British rule, and the regular settlement of 1842 in the four southern tahsíls of the district had, by according the first definite recognition to proprietary rights in this part, given a stimulus to colonization. The adjacent sandy plains of Rájputána locally known as the Bagar supplied a then almost inexhaustible supply of immigrants, and on the restoration of law and order after the mutiny the district entered upon a course of rapid development, colonists coming in from Bikánir, Patiála, Nábha and Jínd. The district was of course very far from having reached its full development at the time of the settlement of 1863 as evidenced by the fact that the assessment then imposed has, in the present settlement, been found quite inadequate and has been raised some 50 per cent. This being so, it is at first sight a matter of some surprise that the rate of increase of population should have dropped so noticeably in the period from 1868—1881. The famine of 1869—1870 supplies, however, a very sufficient reason; it resulted in a diminished permanent immigration from Bikánir, though temporary immigration for the moment was largely encouraged, and an increased emigration probably towards the north and east took place. Some 300,000 head of cattle are calculated to have perished in Sirsa and Hissár during the famine, and it was several years before the district could recover from its effects and anything like the normal rate of reproduction and immigration be again attained.

In the last ten years the rate of increase has risen again and taking the figures for the old Hissár district alone is now 15 per cent. above the population of 1881. Looking to the extent to which the district has developed of late years and the consequent cessation of the immigration of new colonists, it is not to be expected that this rate of increase will be maintained.

Chapter III, A.

Statistical.

Increase in towns.

The population of the eight towns of the district returned at the census of 1891 has increased by 15 per cent. since 1868, while the increase up to 1881 was only 3 per cent. The increase in the case of individual towns will be noticed in Chapter VI. The large increase in the urban population during the last ten years is without doubt to be attributed to the construction of the Rewári-Ferozepore Railway in 1884. It passes through the four principal towns of the district, Sirsa, Hissár, Hánsi, and Bhiwáni, and has given a large impetus to their trade, more especially to that of Bhiwáni and Sirsa.

Births and deaths.

Table No. XI shows the number of births and deaths registered in the district for the six years from 1885 to 1890, inclusive. The distribution of the total deaths and of the deaths from fever over the twelve months of the year is shown in Tables No. XI A and XI B.

The figures below show the annual birth-rates per *mille* on the population of 1868 for 1880 and on that of 1881 for each year from 1881 to 1890, also annual death-rates per *mille* for each year from 1868 to 1880 on the population of 1868, and from 1881 to 1890 on that of 1881 :—

	Birth-rates.												
	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.		
Persons ...	33	38	37	...	37	33	40	33	34	37	35		
Males ...	33	37	37	...	37	33	40	34	34	37	35		
Females ...	32	38	38	...	37	33	39	32	33	37	35		
	Death-rates.												
	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
Persons ...	9	24	15	19	16	12	16	18	12	12	25	42	20
Males ...	9	25	15	19	16	12	17	18	12	12	25	41	21
Females ...	8	22	14	18	16	12	16	18	12	12	24	43	20
	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.			
Persons ...	25	20	25	33	25	21	36	22	22	35			
Males ...	26	20	25	33	23	22	36	22	22	35			
Females ...	25	20	42	33	52	20	36	21	21	35			

Note.—Figures for births and deaths are available from 1885 in Table No. XI. These include those in Sirsa, and also those in Budláda from 1889. Hence the population of 1881 on which the millage has been taken does not include Sirsa from 1881 to 1884 (inclusive).

Chapter III, A.

Statistical.

Births and deaths.

The registration is still imperfect, though it is yearly improving; but the figures always fall far short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improvement in registration, fairly closely with the actual fluctuations in births and deaths.

Further details as to birth and death-rates in individual towns, so far as available, will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex and civil condition.

The figures for age, sex and civil conditions will be found in great detail in the Census Tables of the district, and are fully discussed in the Census Report of the district.

Table No. VII appended to this work gives the numbers of the sexes for each religion.

Ages by sexes.

The following table shows the distribution by age of every 10,000 of the population according to the figures for the census of 1891 :—

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons	471	345	342	302	340	1,800	1,373	1,004	1,040
Males	435	335	319	293	343	1,726	1,354	1,127	1,035
Females	513	356	368	312	336	1,885	1,395	1,056	1,045
	20—25	**25—30**	**30—35**	**35—40**	**40—45**	**45—50**	**50—55**	**55—60**	**Over 60**
Persons	877	946	607	639	306	482	181	373	281
Males	897	914	647	616	336	482	208	358	296
Females	854	982	561	665	272	481	149	390	264

and below are compared the age statistics for the males of different religions by 10 yearly periods :—

Religion.	*Percentage of total males in each religion in each life period.*						
	0—9	10—19	20—29	30—39	40—49	50—59	60—
Hindu	30·08	21·81	18·58	12·72	8·29	5·67	2·86
Sikh	31·99	22·35	16·75	11·55	8·86	5·10	3·29
Jain	30·60	21·56	17·60	13·27	8·53	5·81	2·61
Musalmán	32·70	21·00	16·95	12·51	7·80	5·69	3·31

The first of the above tables shows that in the first decade of life the females considerably exceed the males, while in the

Chapter III, A.

Statistical.

Ages by sexes.

later periods of life males are proportionately more numerous. This seems to point to greater longevity in the case of males than of females and the result is brought out still more clearly if the ages of adults over 20 years of age are analyzed as in the following table :—

Year.	Sex.	*Percentage of total males and females over 20 in each decade over 20 for the present Hissar District.*				
		20—29	30—39	40—49	50—59	60—
1891	Male	38·17	26·62	17·03	11·93	6·26
	Female	39·74	26·52	16·28	11·66	5·73

The result is not discordant with the known facts of native society. Among the higher classes in the towns, the native female leads a life of seclusion prejudicial alike to healthy physical and mental development, while among many of the agricultural tribes her days are spent in hard and unremitting toil, often carried beyond the limit which is conducive to bodily health. At the same time in seasons of scarcity and famine the native female appears to possess greater powers of endurance than the male and to succumb less readily to want of bodily sustenance.

Ages by religion.

Taking the figures for ages by religion the Musalmáns would appear to be more fecund and longer lived than either Jains or Hindús, as shown by the larger percentages in their case in the first decade of life and also over 60. The figures in the margin show even more clearly that the fecundity of Musalmáns is greater than that of Hindús. Sikhs appear to be almost on a level with Musalmáns. Jains appear to be less fecund and less long lived than any other religion. The figures and inferences drawn from them probably represent the facts fairly closely.

Children under one year of age per hundred married females of ages between 20 and 40.	
Total population	38·64
Hindús	37·75
Musalmáns	41 38

Among Hindús are included the bulk of the menial and outcaste tribes, among whom owing generally to poverty and frequent distress a lower rate of reproduction and a lower standard of longevity would naturally be expected.

It is beyond question that Hindu girls are, as a rule, married at a far earlier age than those of Musalmáns, but the harmful effects which would be looked for from this practice on the fecundity of Hindu mothers is to a great extent obviated, among the Hindu agricultural tribes at least, by the much later age (generally 15—17) at which cohabitation or *mukláwa* takes place; but even so it is fairly certain that cohabitation is earlier among Hindús than among Musalmáns. Among Baniyás and urban Hindús generally cohabitation follows

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Statistical.
Ages by religion.

immediately upon marriage and the same is the case with the Jains, the bulk of whom are Baniyás by caste; and in their case the results disclosed by the figures are no doubt largely due to early marriage of females.

Sikhs, as would be naturally expected, rank high both in fecundity and longevity, due no doubt to their innate vigour and the healthy agricultural life which they "the finest peasantry in the world," lead.

Musalmáns are the highest of all four religions in fecundity and longevity, and the result, I think, in the main be ascribed to the later age at which marriage takes place among them; on the other hand one would expect that polygamy would tend to diminish longevity among males.

In comparing the figures for Hindús and Musalmáns, it has to be borne in mind that among Musalmáns are not included such extremes of wealth and poverty as among Hindús; in other words Musalmáns are more on an equality as regards worldly circumstances than are Hindús, and this state of things is no doubt more favourable to an increase of population than the former. Again, practically, all the trading classes who lead an unhealthy and sedentary life are included among Hindús, and the average life among them is doubtless shorter than with the zamíndár who leads an healthy outdoor life of constant manual labour, and this no doubt has had its effect on the figures. On the whole, then, fecundity and longevity are really greater among Musalmáns than Hindús, owing partly to difference in marriage customs, partly to a greater diversity in the standard of living among Hindús than among Musalmáns, and partly to the inclusion among Hindús of classes whose occupations are of a character prejudicial to healthy development and longevity.

Proportion of the sexes.

The number of males among every 10,000 of the population is shown below:—

Population.	Census.	Village.	Town.	Total.
All religions	1855	...	...	5,530
	1868	...	...	5,506
	1881	5,421	5,282	5,400
	1891	5,356	5,276	5,346
Hindús	1891	5,383	5,297	5,373
Sikhs	...	5,352	5,967	5,374
Jains	...	5,268	4,807	5,111
Musalmáns	...	5,284	5,242	5,278

The decrease at each successive enumeration is due to greater accuracy of enumeration.

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Statistical.

Proportion of the sexes.

The following table gives the number of females per 100 males by age periods for religions and for total population as returned at the census of 1891 :—

Period.	—1	1	2	3	4	0—4	5—9	10—14	15—19
Total population.	102·64	92·33	100·48	92·39	85·25	95·04	89·65	81·57	87·83
Hindu	102·97	92·66	98·50	91·98	83·97	94·49	89·04	80·18	85·68
Mussalman	103·07	93·58	105·91	93·62	87·84	97·28	91·47	82·28	93·89
Sikh	91·72	78·92	97·45	82·29	84·39	87·16	84·40	82·83	88·86
Year of birth.	1890-91.	1889-90.	1888-89.	1887-88.	1886-87.				
Period—*concld.*	20—29	30—	30—39	40—49	50—59	60—	All ages.		
Total population.	88·21	82·14	84·39	79·98	82·85	77·60	87·03		
Hindu	85·93	82·16	85·02	80·17	83·45	83·56	86·11		
Mussalman	94·03	82·09	85·52	79·95	80·53	76·86	89·45		
Sikh	93·88	82·20	86·20	73·08	87·50	84·43	86·08		

The figures show that at present in the infant stages of life, females are in excess of males, but after this stage females are in a minority which becomes more and more pronounced as the higher stages of life are reached. In other words the women are proportionately less and less in numbers as the age advances or in other words women are less long lived than men under normal conditions. The figures do not point to any special great mortality in the child bearing age which may be taken as between 20 and 40. A comparison with the results of the last census seems to show that the proportion of the females to males in all ages is rising and this is probably a fact due to two causes, one an amelioration in the conditions of female life with advancing development and, what has been already noticed, a large immigration of females as brides of the descendants of the original colonists of the district.

Among Sikhs the proportion of females to males is smaller than in any other religion.

The figures of the last table giving the percentages of female infants on male infants among the total population, and Hindús, Mussalmáns and Sikhs respectively, appear to almost absolve the district from any suspicion of the practice of female infanticide. The percentage among Sikhs is indeed considerably lower, but there is as a fact no need to suspect them of the practice. It is beyond doubt that the practice of taking a bride-price for girls given in marriage is spreading, and among Jats and other Hindu agricultural tribes, except Rájpúts, the women of the household are indispensable in outdoor agricultural work and in the ordinary duties of the household.

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Proportion of the sexes.

These two considerations *primâ facie* render the existence of female infanticide in the district improbable, and there is no other evidence or indication that it does exist.

Civil condition.

The following figures give the percentages of males and females who are respectively married, single, and widowed, as appearing in the results of the census of 1891 :

	Males.			Females.		
	Married.	Single.	Widowed.	Married.	Single.	Widowed.
1891	41·52	52·72	5·76	48·24	37·78	13·98

They are of little use for determining the extent to which marriage is practised in the district. Table No. X appended to this work shows the actual number of married, single, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age period.

The following table shows the percentages of males and females in each decade up to thirty years and of all those above that age who are married, single, or widowed, for total population, and for Hindús and Mussalmáns.

1891.		0—9.			10—14.			15—19.			20—29.			30—		
		Married.	Single.	Widowed.	Married.	Single.	Widowed.	Married.	Single.	Widowed.	Married.	Single.	Widowed.	Married.	Single.	Widowed.
Males.		1·47	98·53	·00	16·64	83·36	·00	42·40	56·39	1·21	71·01	25·48	3·51	74·48	8·46	17·06
Females.		4·09	95·91	·00	47·50	51·77	·73	90·90	6·64	2·46	91·53	·00	8·47	56·16	·00	43·84
Hindus.	Males.	1·78	98·22	·00	19·45	80·55	·00	45·90	52·74	1·36	72·11	24·08	3·81	72·58	9·47	17·[illegible]
	Females.	4·77	95·23	·00	53·53	46·47	·00	96·64	3·36	2·61	91·34	·00	8·66	55·47	·00	45·53
Mussalmans.	Males.	·00	1·00	·00	19·14	80·88	·00	32·19	67·81	·00	67·55	29·79	2·66	79·67	6·76	13·57
	Females.	2·09	97·91	·00	30·96	69·04	·00	83·34	14·58	2·08	91·82	1·22	6·96	57·44	0·37	42·19

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Statistical.

Civil condition.

The above figures show that the bulk of the males are married between the ages of 20 and 29 and considerably less than half between those of 15 and 19, but a comparison of the above figures with those of 1881 seems to show that the age for male marriage is becoming lower, and this is probably a normal tendency of native society as it develops. The proportion of males who do not intermarry is small and seems to be diminishing. Prudential considerations in restraint of marriage no doubt act more forcibly in the case of males than of females, but the scope of their operation is gradually contracting under the influence of increasing development.

The figures which have been given show conclusively that females are markedly fewer than males in all above the infantile periods of life, and it would thus not be surprising if it were found to be a custom to take money for girls given in marriage.

The practice is common, not to say usual, among the poorer classes of the agriculturists, especially the Mussalman Ranghars and Pachhádás, and indeed it is customary in many agricultural tribes to regard the girl as a piece of valuable property, so much so, that if the bridegroom die after betrothal but before marriage, his family has a right to betroth the girl afresh to another member of the family.

The custom of taking money seems to be spreading into tribes and castes higher up in the social scale. It was at all events up to recent times generally regarded as a mark of poverty and inferior social position, but that the practice is now very prevalent, especially in Sirsa and the northern part of Tahsíl Fatahabad is probably beyond question. So far as it goes, it acts as a restraint upon male marriage, but as shown above, the latter has increased in spite of it, increasing wealth and development having more than overcome the restraint arising from the increased expenses involved in marriages.

Whether or not the prevalence of the custom is likely to increase or diminish, it is difficult to say; on the one hand, as will be shown below, we have an apparent tendency for the proportion of females to males to increase, and looking at the matter from the commercial point of view in which it is generally looked at in actual practice, the market price of the marriageable female will probably diminish; on the other hand the entire absence of a class of native gentry makes the formation of any public opinion adverse to the practice a matter of much difficulty; the population consists in the main of the Banyá and the agriculturist, both of whom, the one from habit and the other from necessity, take a more than usually sordid view of life and its relations.

At present, as far as can be gathered, the force of public opinion, such as it is, seems to be inclining more and more to favour the practice.

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Statistical.

Civil condition.

The statistics for female marriage show that it is universal and takes place at an earlier age than that of males. In fact nearly half the females are married before they are 15 and nearly all before they are 20, and the tendency is for the marriage age of females to become lower and lower.

Prudential considerations exercise no effect on the marriage of females, as the latter is both a source of profit to the family and an imperative social not to say religious duty. The fact is that males are in excess of females in the district, and wealth and development having advanced very considerably within the last 10 years, the population is ready to pay a price for females taken in marriage, and the marriageable female is thus now a marketable commodity.

The marriage figures given above for religions show clearly that the marriage both of males and females is very considerably earlier in the case of Hindús than in that of Mussalmáns. Hindu males who marry do so before they are 30, and a noticeable percentage remain single through life. Mussalman males marry on the whole later than Hindús, but fewer of them remain single. Hindu females are universally married before they reach the age of 20 and over half of them before they are 15; among Mussalmáns female marriage is neither so early nor so universal as among Hindús; in fact the usual age for marriage in the case of a Mussalman girl is some five years later than in the case of Hindús.

Polygamy and polyandry.

The figures in the margin show the number of married families per hundred males in the district, as shown in the returns for census of 1891.

Total population	101·1
Hindús	100·8
Mussalmáns	101·6

These figures would seem to show that polygamy is far from prevalent either among Hindús or Mussalmáns; and as a matter of fact polygamy is almost non-existent among the higher classes of Hindús, such as Brahmans and Baniyás, Kayaths and Khatrís; among the lower tribes, such as Jats, Málís and Gujars, who practise *karewa* marriage, a plurality of wives is at any rate allowed by public opinion, but it is doubtful whether it is often found, except in the form of *karewa*, which is, of course, common enough.

Among Mussalmáns polygamy is slightly more prevalent, but it is not probable that the legal limit of four wives is often reached.

The figures do not point to the conclusion that polyandry is prevalent to any extent in the district, at the same time, even if it was, this would hardly appear in the figures, for only one of the polyandrous husbands of a single wife would return himself as married. As a matter of fact, however, it is probable that polyandry is not prevalent at all events to any noticeable extent in the district.

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Statistical.
Infirmities.

Table No. XII gives the number of insane, blind, deaf-mutes and lepers in the district by sexes returned at the census of 1891.

The proportion per 10,000 of total population and of each sex for each of these infirmities are given in the margin.

	Total.	Male.	Female.
Insane	3	3	2
Blind	49	45	54
Deaf and Dumb ..	7	8	5
Leper	1	2	...

European and Eurasian population.

The figures given below show the composition of the Christian population and the respective numbers who returned their birth-places and their language as European. They are taken from census tables:—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans	59	44	103
	Eurasians	50	46	96
	Native Christians	21	22	43
	Total Christians	130	112	242
Language.	English	104	87	191
	Other European languages	2	1	3
	Total European languages	106	88	194
Birth-place.	British Isles	23	10	33
	Other European countries	1	...	1
	Total European countries	24	10	34

Table No. VII appended to this work shows the distribution of the Christian population by sexes and among tahsíls.

SECTION B.—RELIGIONS.

Chapter III. B.

Religions.

General statistics of religion.

Table No. VII shows the numbers in each tahsíl who follow each religion as ascertained at the recent census, and Table No. XLIII gives similar figures for towns.

Religion.	Rural.	Urban.	Total.
Hindu ...	7,117	6,761	7,073
Sikh ...	315	83	286
Jain ...	55	202	74
Mussalman	2,513	2,929	2,564
Christian	...	25	3

The distribution of every 10,000 of the population by religion is as shown in the margin.

Sect.	Rural.	Total.
Sunnís	934	994
Shiáhs	·009	·006
Others	·057	·000

The distribution of every 1,000 of the Mussalman population by sects is shown in the margin.

Roman Catholic	69
Church of England	140
Presbyterian	3
Methodist	1
Baptist	7
Unspecified Protestant sects ...	18
Total Protestants	169
Armenian Church	3
Unspecified	1
Grand Total	242

The figures for the Christian sects are as in the margin, and are taken from the census tables.

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion.

The local distribution of religions in the district, as a whole, can be gathered from the details given in Table No. VII.

It may be said generally that Hindús are fairly equally distributed over the district; the Sikhs on the other hand are confined to the Sirsa tahsíl and the northern portion of Fatahabad. They are all either themselves colonists or the descendants of colonists from Patiála, and have not as yet spread southwards into the other tahsíls of the district.

Nearly two-thirds of the Mussalman population are to be found in Tahsíls Sirsa and Fatahabad, and consist to a large extent of Rájpúts and Pachhádás.

Christian missions.

Some ladies are working as Missionaries at Bhiwáni under the auspices of the Baptist Mission. A school has been built and a considerable amount of useful work is done in the town of Bhiwáni as well as some itinerating work in the adjacent villages. There is also a lady Missionary at Hissár under the local branch of the Church Missionary Society at Delhi.

Mussalmáns and their sects.

Islám, looked at as a religious organization and as embodying a system of religious belief, presents itself to its followers in a much more definite and tangible shape than is the case with Hindúism, and in so far as it does this, it would be expected to have a greater effect on the moral and social life of its adherents.

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Religions.

Mussalmáns and their sects.

As a fact, the Mussalman is a far more staunch defender of his faith and far less tolerant of adverse criticism than the Hindu. As often as not the Hindu zamíndár when asked to explain points in his own professed religious belief will laugh with scarcely concealed incredulity in that belief, remarking that his religion is a *kacha* one, made only for the profit and advantage of the Brahman, but will generally end by saying that after all "Naráyan is the only one." To the Mussalman Islám is thus a far more living reality than is Hindúism to the Hindú, but its effects on morality are much the same. Without much reference to a religious standard, the Mussalman regulates his conduct by the standard of social morality existing around him. In many cases the social customs of the peasant have not been affected much by Muhammadanism. Those tribes who were originally Hindu and were converted, whether forcibly or not, to Islám still retain their primitive social customs as to marriage, &c. But conversion to Muhammadanism has certainly had an effect on the character and temperament of the peasant which cannot be regarded as other than hurtful; in place of work carried on with contented thrift and industry, as in the case of the Hindu Jats, we find among the Mussalman agriculturists a disinclination for hard labour at the plough, careless cultivation, prodigality and a finely marked propensity to appropriate other people's cattle.

There is little to be said in regard to Mussalman sects as far as Hissár is concerned. The Mussalmáns of the district almost without exception belong to the Sunni section, and Shiáhs are almost entirely absent. But although the orthodox sect is so predominant, it must not be supposed that the Mussalman peasant is in any sense a strictly orthodox follower of the "Prophet." A mosque, it is true, varying from a pretentious three-domed structure to a mud cottage with three mud pinnacles and three entrance doors is to be found in most villages. A *fakir*, often of the Kureshi sect, is entertained by the village as a Mullah. He proclaims the *azán*, warms the water for the *wazu* or ablution, teaches the village boys to read or repeat passages of the Kurán in Arabic and reads the *nikkáh* at weddings. For these services he receives a share of grain at the harvest and fees at ceremonies. The mass of the population do not, however, often go near the mosque, and it is uncommon to see a peasant saying his prayers in his field at any of the prescribed times, which are—

Fajr	Day-break.
Zohr	2 P. M.
Asar	Before sunset.
Maghrib	After sunset.
Isha	8 P. M.

In spite of verbal admissions of the unity of Allah, the Mussalman agriculturist is to no small extent affected by the superstitious reverence for local saints, heroes and demons which is so common among his Hindu neighbours, and, in spite of his

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Mussalmáns and their sects.

being included within the fold of Islám, he still preserves almost intact the ancient customs of his tribe in regard to restrictions on marriage, rules of inheritance, &c. The ancestors of the mass of the present Mussalman rural population of the district were converted in all probability in the time of the Mughal Empire as a general rule, if their statements are to be believed, of their own free will, but more probably in order to propitiate their rulers and to save themselves from confiscation of property and other disabilities.

Hindús and their sects.

Hindúism in Hissár does not differ in any material particular from the standard type prevalent in the south-eastern districts of the Punjab. The ordinary Hindu peasant, though, as a general rule, he returned himself or was returned at the census as a Vaishnava, is entirely ignorant of the more esoteric doctrines of the religion which he professes. He of course knows the names of Rám, Vishnu, Krishna and Náráyan, and habitually repeats them in and out of season, but the deities with which he is practically concerned are the godlings or local saints and heroes, and in their worship it might almost be said that any idea which he may have of belonging to a distinct religious body or organization disappears, for many of the godlings of the country side are reverenced equally by Hindús and Mussalmáns. Beyond an occasional visit to the local *shiwála* or *thákurdwára* the principal concrete shape in which the idea of being included within the pale of Hindúism enforces itself on the mind of the peasant is the obligation which he is under, as much perhaps a social as a religious one, of feeding the Brahmans on every available opportunity. Beneath all the superstition by which he is trammelled the average Hindu peasant preserves in his own mind the idea of a Supreme Being, whether He be called Allah, Náráyan or Parmeshar. But neither this belief nor the mass of superstitions which do duty for his every day religion have probably the least effect on his rural life. For him morality and religion are completely divorced, religious observances being for the most part but a set of expedients to escape from the often undeserved wrath of a superior order of beings. The sanctions of his moral system are far more social than religious, and as his social horizon includes only his village or at most his tribe, to the same extent is the scope of his moral obligations limited. The Hindu of the village is by natural temperament far more than by religion inert and peace loving, his one object being to be allowed to enjoy in quiet the fruits of patient toil and industry.

The Hindu of the towns is of course slightly more acquainted with the inner doctrines of his religion, but viewed from a moral standpoint his position is much the same, if not lower, than that of the Hindu peasant.

The Hindúism of the rural tracts is far more a collection of the cults of national deities and local godlings (using local in a somewhat extended sense) than an organized system of theology; and the worship of the local godlings is a far more important element than that of the national deities. To the

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Religions.

Hindús and their sects.

mind of the zamíndár the former are much more nearly concerned with him and his affairs than the latter, who are far removed from him on the heights of the Hindu pantheon.

In a very large proportion of cases, if not, as a general rule, the sect of rural Hindús who could not be obviously classed as belonging to any well-known definitely distinct religious body, was entered at the census as Vaishnava or Bishni; but it must not be supposed that one in a hundred or even a less proportion of the persons whose sect was so returned had the least idea that they were Vaishnavas, or wherein the latter differed from any other sect or religious body. Judged by the standard of orthodox Hindúism, the classification was probably not incorrect, but its result was to obscure completely the statistics relating to the real and every day religious belief of the mass of the people. The Hissár peasant is in no sense an orthodox Hindu. He feeds and venerates, though he does not respect the Brahman, he knows of the existence and acknowledges the power of the great gods of the Hindu pantheon, Siva, Vishnu, the incarnate Krishna, &c., and occasionally worships them, especially Siva or Shibji and Krishna or Thákurji. The temples of the former are very common in the Jat villages, and have been generally built as an act of *pun* by Baniyás. The ceremony of temple worship is somewhat as follows. About once in two months or oftener, if he is getting on in years and has time on his hands, the zamíndár after bathing in the village tank proceeds to the village *shiwála* or *thákurdwára* and makes an offering (*charháwa*) to the deity, which is of course appropriated by the officiating priest or *pujári*. The worshipper then receives some Ganges water (*Ganga jal*), a supply of which is kept in the temple, and some leaves of the *tulsi* plant, which will be growing in the enclosure; the *tulsi* leaves are dipped in the water and then applied by the worshipper to his forehead, and if Siva is the deity who is being worshipped, some of the water is poured over the *linga* or symbol of the god which is invariably found in his temple. The worshipper also makes obeisance (*dhok-márna*) before the idol of the deity. The act of worship is called *darsan* or viewing, and as it occupies a considerable time, is not to be entered upon unless one has ample leisure. Of the more strictly orthodox but inferior gods perhaps Suraj Náráyan is the one who most commonly receives adoration from the Hindu peasant. He is worshipped mostly on Sunday; the more pious keep a fast (*barat*) in his honor on that day, which consists in eating only one meal with one sort of grain and abstaining from salt.

But although Siva and Suraj Náráyan are the two most important personages in the Hindu peasant's pantheon, they are too great for every day use. He lives as it were in an atmosphere charged with the spirits of departed saints, heroes, demons and others who are in a position to, and as a matter of fact do, exercise a beneficient or malevolent influence on the affairs of mankind, and it is from them that he selects those who are to be the

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Hindús and their sects.

recipients of his every day devotion. It is not perhaps so much the case that he worships them with fixed ceremonies as he does Siva and Suraj Náráyan, but they are always, unconsciously almost, present to him as the beings who have the most immediate connection with his destinies.

The more common objects of worship of this class are the Bhumia or god of the homestead, and Sítla, the goddess of small-pox, who is worshipped mostly by women who mix sugar with water and distribute it to children at her shrine. Fire is also venerated by some who drop *ghi* into it. The *pipal* tree is worshipped at dawn after bathing; a *lotah* of water is poured out at the foot of the tree and adoration made (*dhok-márna*). Khetrpál is another deity who lives in the *pipal* tree, he is worshipped by women when their children are ill.

A *tirbaini* or combination of the *nim*, *pipal* and *bar* trees growing together is specially sacred, and to plant such a combination is an act of *pun*. The *kair* tree is also worshipped by women in the hopes of thereby getting a child.

Bishnois.

The Bishnois probably form a true religious sect among the agricultural population, so much so that the sect has developed into a separate caste which holds no social intercourse with other Hindu tribes. Their social customs will be dealt with in another section, here the main features of their creed only will be noticed. Their principal object of worship is one Jámbhaji, who was an incarnation of Vishnu. The legend connected with his incarnation is given in the Narsingh Purán as follows:

One day the door-keepers of the house of Vishnu (Bishanpuri) by name Jai and Bije refused to allow Brahma's sons to go in and see Vishnu. Brahma's sons cursed them and they became Rákshas or demons under the names of Harnakash and Harnakashab. In order to slay Harnakashab Vishnu became incarnate as Berah. Brahma's sons became incarnate as Phailád, a son of Harnakash. In order to procure salvation (*mukti*) to Harnakash Vishnu became incarnate as Narsingh. With Phailád 33 *krors* of other creatures (*jiv*) were born. They opposed Harnakash who slew 5 *krors*. When Vishnu, in the form of Narsingh, had killed Harnakash, he asked Phailád what he desired. Phailád said that he desired salvation (*mukti*) for the 28 remaining *krors*. In order to effect the salvation of 12 *krors* who survived the Kala Jug, Vishnu became incarnate as Jámbhaji.

As an incarnation of Vishnu he is the principal object of veneration among the Bishnois, but Phailád is also worshipped. The Bishnois are of course Hindús, and according to the orthodox standard would be classed as Vaishnavas, but they probably never think of themselves as such. Their deity is Vishnu, who is to be worshipped through his incarnation Jámbhaji. The other deities of the Hindu pantheon are neglected or rather regarded as other manifestations of Vishnu. None of the common local deities, such as Guga Pír, appear to be

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worshipped by them, except the small-pox goddess, Sítla, who as usual comes in for a share of adoration by the women.

Bishnois.

The traditional account of Jámbhaji is much as follows:— At the village of Pimpásar in Bikánir lived a Punwar Ráj-pút, by name Laut, with his wife Hansa, a Bhatti. They had no children. While Laut was bewailing his fate, a *fakír* appeared and promised that he should have a son; at the end of nine months a son appeared miraculously and was suckled by Hansa; this is said to have happened in Sambat 1508. Up to the age of 34 he tended cattle but all the time spoke never a word though he frequently exercised miraculous powers which obtained for him the name of Achamba whence Jhamba. One day the Pandit Ishwar was sent to try and get him to speak. On this occasion Jámbhaji lighted a candle by merely snapping his fingers and began to speak. He then went off and lived on a sandhill near Samráthal in Bikánir. He did not marry but lived the life of an ascetic teacher. For six months after his death his body remained suspended on the *pinjra* without decomposing. A *samádh* was built over him which is now a place of pilgrimage with the Bishnois.

In addition to Jámbhaji the Bishnois reverence Phailád, the son of Harnakash, mentioned above; this is especially the case at the Holi, the tradition connected with which is as follows:— Holi, the sister of Harnakash, conspired with the latter to compass the death of Phailád for his belief in Vishnu. With this object she took Phailád in her lap and sat with him on a pyre to which Harnakash was to set fire. Holi being divine, her body was safe against the fiery element; in the result, however, by the intervention of Vishnu, Holi was burnt and Phailád preserved. On the night of the Holi the Bishnois observe a fast, next morning they listen to the account of Phailád's torture at the hands of Harnakash and his deliverance by Vishnu, drink the *charan* in the ceremony called *pahúl* or holy water, and then break their fast about 10 A.M. The Bishnois have no Brahmans but priests who are divided into two classes, the Sádhs and the Gaenas, who are an inferior class. Both classes are fed and receive fees and officiate at ceremonies. The priests do not intermarry with other Bishnois, nor do they take offerings from other than Bishnois.

A full account of the sect will be found in para. 107 of Mr. Wilson's Settlement Report Sirsa.

One of the principal acts of worship of the Bishnois is to burn the *hom* or sacred fire. They bathe in the Ganges and make pilgrimages to Allahabad, Hardwár and Benares. An offence against caste rules, such as marriage outside the caste, is condoned by payment of a fine (*lai*) which consists in the expenditure of 100 maunds of *moth* in feeding the pigeons who live at the *samádh* or tomb of Jámbhaji.

Sultánís.

Another Hindu sect is that of the Sultánís or votaries of Sakhi Sarwar Sultán of Nigáhya, in the Dera Ghází Khan district,

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Sultánís.

He is extensively worshipped by Jats as well as by Mussalmáns and Sikhs. His followers will not eat the flesh of animals killed by *jhatka* or decapitation, but only that killed in the usual manner by *hallál*. The saint has a shrine at Nangthala in the Hissár tahsil. The offerings are taken by the guardians of the shrine who are called *piráhis* or *bharáis*. Images of the saint's tomb are to be found in the villages, and offerings of sweetmeats, either $1\frac{1}{4}$ or $5\frac{1}{4}$ maunds, are made thereat.

Nának-panthís.

Nának-panthís are often regarded as a sub-division of the Sikhs, but are more properly a Hindu sect. They venerate Bába Nának, the first Guru, and are supposed to follow his teachings. They differ from the true Sikhs, the followers of Gobind Singh, the tenth Guru, in shaving the head with the exception of the *choti*, in venerating Brahmans and in using tobacco, and they differ from the ordinary Hindu only in being more lax in regard to caste rules and ceremonial observances. They are often called *munna* or shaven Sikhs in contradistinction to the *pahuliya* or true Sikhs.

Village deities and saints.

As noticed above the worship of village deities and saints makes up the largest portion of the religious life of the Hindu peasant of the district. An account of some of the principal ones is given below:—

Perhaps the one most widely venerated is Guga Pír, the saint of the Bagar, whose votaries include both Hindús and Mussalmáns of all castes and tribes among the agricultural population of Hissár and the adjoining districts. Mussalmáns do not, perhaps, worship him, but at any rate they regard him as a fit object for reverence. The Bishnois are probably the only agriculturist caste who do not worship him.

An account of the saint is given at page 256 of volume I of Sir H. Elliot's Supplementary Glossary. The local tradition about him is as follows:—

Guga was a Chauhán Rájpút of Garh Dadera in Bikánir. His father's name was Jeoji, his grandfather's Amarji and his mother's Báchal. She was a daughter of Kamarpál, Seroha Rájpút of Sirsa. He was miraculously conceived by the intervention of Gorakhnáth who gave his mother some *gugal* to eat; Guga's famous horse was born in the same way. When Guga grew up he had a dispute about lands with his cousins Arjan and Surjan, sons of Káchal sister of Báchal, who also had been miraculously born. The cousins wished for a share of Guga's possessions but Guga refused and they then induced the King of Delhi to attack him. In the course of the struggle Guga killed his two nephews. His sister, their mother, refused ever to let him see her again. Guga left his country and wandered off; near Bahadra in Bikánir he wished that the earth might swallow him up; this could not be till he became a Mussalmán, he thereupon repeated the Mussalmán "Kalma" and the earth forthwith opened and swallowed him.

Village deities and saints.

His symbol or standard is a pole with a tuft of peacock's feathers at its summit (*Jhanda, chhari*). This is carried about in Sáwan and Bhádon by Chuhrás begging for alms. In these two months fairs are held at his shrine in Bikánir, and a considerable part of the country side turns out to be present at them.

Another very favourite object of veneration in this district is Shámji. Like that of many others of the rural deities his worship has been introduced into the district from the Native States of Rájpútána. The account which local tradition gives of Shámji is as follows. Like Guga he was a Chauhán Rája of Garh Dadera at the time of the war between the Pandavas and Kauravas. Krishna told the Pandavas that the Kauravas would conquer them if Shámji joined the latter; thereupon Arjan and Krishna, disguised as Brahmans, went to Shámji and asked him to give them whatever they asked for. He was famous for his generosity and consented. They at once asked for his head which he gave on condition that he should witness the struggle between Pandava and Kaurava. This was agreed to and Shámji's trunkless head, suspended on a pole, lived on and saw the battle. Shámji's shrine is at Katla in Jaipur. His worship is even more prevalent in Bikánir and Lohâru than in this district. *Melás* are held at his shrine on the 12th Chet and 12th Asauj.

Rámdei is another saint of Rájpútána and the Bagar whose worship is prevalent in the district. His father was a Tunwar Rájpút, who went on a pilgrimage to Dwárka so slowly that it took him a century to accomplish. On reaching Dwárka he worshipped the image of Krishna but not satisfied with this wished to make the god's personal acquaintance. He was told that Krishna lived in a tank, upon which he jumped in and obtained the interview which he sought. Krishna then expostulated with the man about the risk of drowning which he was incurring, this had, however, no effect, and he replied that he preferred drowning to leaving the gods' presence, whereupon Krishna promised to give the man his heart's desire; he replied that he wanted a son like Krishna. The result was that Rámdei was born as an incarnation of Krishna. Rámdei's shrine is at Rúnichá in Bikánir. In the course of the year one blind person and one leper are said to be cured at the shrine, many are said to go there in the hope of being the favoured ones. Baniyás, Jats and Chamárs often wear images of Rámdei suspended round the neck. There is a shrine of his at Rawatsar in Bikánir, where there is a fair on the 10th Mágh Sudi and also in Bhádon. He is a special deity of the Chamárs and they take the offerings made at his shrine. Small mud shrines erected in his honour and adorned with a flag are often to be seen in the villages in the Chamárs' quarters.

Bhairon or Khetrpal is a village deity, whose chief shrine is at Ahror near Rewári in the Gurgáon District. He is the chief object of worship with the Hindu Gujars of the district. Their

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Village deities and saints.

tradition is that he was born of a virgin. Many of the Gujars of the district attend a great festival held in his honour at Ahror in the month of February.

The worship of the Bhumia, or presiding deity of the village site, is of course common, and his small masonry shrine with its domed roof is often seen within the village site.

In addition to the above there are many purely local heroes or saints whose worship is confined to one tribe or a few adjacent villages, such as Kalapir, who is said to have been a Sidhu Jat, and is now worshipped by the tribe. He has a shrine at Khot Kalan, a Sidhu Jat village in the Hánsi Tahsíl.

Another good instance of a tribal deity is that of Dahdada worshipped by the Lohan Jats. Lohan, the progenitor of the gôt, had four sons—Mela, Tula, Ula and Chula. Mela and Tula founded Narnaund, the chief settlement of Lohans in the district, and Ula founded Bhaini, an adjacent village. Chula lived at Narnaund as an ascetic and became a Bhagat or worker of miracles, and was thus converted into a village godling. He is worshipped under the form of an oblong stone kept in a shrine at Narnaund. His Brahmans are Gaurs of the Indauria gôt. They are fed on the 11th Sudi of each month. He is also venerated by the distribution of ten sérs of sweetmeats and the digging and carrying of 101 baskets of earth from his tank.

Religion of the menial castes.

The religion of the menials may be noticed here.

The Chamárs as a rule worship Rámdas, Rahdas or Rehdas, said to have been a Chamár, who became an ascetic (Bhagat) at Benares. Many of them appear to regard him as an ancestor. Another special object of venerence with them is Guga Pir, and his *jhanda* or pole, surrounded by a tuft of peacock's feathers, is often to be seen in the Chamárs' quarter and is also carried in procession by Chamárs in August and September. Chamárs also worship Devi and Mata and reverence Guru Nának probably without any very definite idea as to who he was.

The Chamárs have a special class of Brahmans who are called Chamarwa Brahmans or Sádhs. No other Brahmans will hold any intercourse with them nor indeed are they generally regarded as Brahmans at all. The Chamárs sometimes burn and sometimes bury their dead.

Chuhrás.

The special object of worship of the Chuhrás (sweepers) or lowest caste of Hindu, is Lálbeg or Lálguru, whom they regard as an incarnation of the deity. His shrine is to be seen in almost every village in the Chuhrás' quarter, and consists of a mud platform (*cháuntra* or *chabutra*) with a *ghara* sunk therein and a pole planted in it as a symbol. Some of the Chuhrás also reverence Balmik, who they say was a *chela* or disciple of Lálguru or Lálbeg.

Sikhs.

As has been already noticed the Sikhs of the district are confined entirely to Tahsíl Sirsa and the northern part of Tashíl Fatahabad.

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Sikhs.

The true Sikhs are followers of the tenth Guru Gobind Singh and are distinguished by the five Kakka: (I) the *kes* or long hair and unshaven head; (II) the *kachh* or short drawers in place of the *dhoti* of the Hindús and the *tahmat* of the Mussalmáns; (III) the *kara* or iron bangle; (IV) the *kanga* or comb, and (V) the *kard* or knife. They are initiated by *pahul* or baptism and are hence called *pahulia* as distinguished from *munna* or shaven, an epithet of the Nának-panthi Sikhs. The true Sikhs follow the Granth, venerate the cow perhaps even more than do the orthodox Hindús, are forbidden the use of tobacco but are allowed to indulge in spirits and drugs, a permission of which, as far as opium is concerned, they take the fullest advantage.

They eat the flesh of animals killed by the *jhatka* or decapitation. The true Sikhs of the district are not strict observers of the precepts of Gobind Singh. The *kes* is invariably worn, but the *dhoti* is often substituted for the *kachh* and the *kard, kara* and *kanga* are commonly discarded. They reverence the Brahmans to a certain extent and have no particular objection to the killing of cows by their Mussalmán neighbours. Many of them smoke tobacco. The manly and stalwart Sikh contrasts strongly with his neighbours, the puny Bagri Jat and the lazy Pacháda. He is far less trammelled by the web of caste restrictions than the Hindu, but it by no means follows that he will mingle with the lower castes.

In Sirsa the Sikh religion seems to be making some progress among the Bagri Jats, upon whom the example of their Sikh neighbours seems to be making an impression in matters other than religion.

Jains and their sects.

The Jains in point of wealth and education are a not unimportant class of the population, especially in the towns.

Jainism is certainly a development of Hindúism. The question has been fully discussed in the Census Report of 1881, and it is not necessary to touch on it here. The Jains appear to revere the gods of the Hindu pantheon, but reject the divine origin of the Vedas. Their supreme deity is Nirankár, corresponding apparently to the Hindu Nárain, but their immediate objects of worship and reverence are the 24 *arháts* or saints who have obtained final nirvan (*mukhti*) with Nirankár. They do not appear to reverence or feed the Brahmans, but they have Sádhús or priests of their own, and their *pun* or meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the Sádhús. They do not wear the *janeo* or sacred thread, they have a certain amount of reverence for the cow, bathing is not considered any part of their worship nor do they appear to reverence the *ling*, the symbol of Siva. Their scriptures consist of the 32 Sutrás written by Mahávír, the last *arhát*. The leading principle of conduct inculcated by their religion is abstention, not alone from taking animal life but from causing harm of any kind to any living creature (*jio*).

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Jains and their sects.

Of the 24 *arháts* worshipped by the Jains, the most famous are Rikabdás the first *arhát*, and Parasnáth and Mahávír the last two.

Jain sects.

Of the Jains there are two main sections, the Mandirpanthis and the Dhundiapanthís. The distinction between them consists in this that Mandirpanthis worship images of the 24 *arháts* in temples, while the Dhundiapanthís worship no idols and have no temples. The present Mandirpanthís are the successors and representatives of the original Jains, while the Dhundiapanthís are a schismatic offshoot.

Mandirpanthís.

(*a*) In the temples of the Mandirpanthís are always found images of one or more of the 24 *arháts* and in any case that of Parasnáth the 23rd *arhát*.

The Mandirpanthís are themselves divided into two sections—the Swetambaras, whose images are clothed and adorned with jewels, and the Digambaras, who worship nude idols.

Swetambaras.

(i) The priests of the Swetambaras are called *jatís*. The Swetambaras believe that women can obtain salvation (*mukhti*), while the other Jains deny that this can be unless the woman is first born again as a man. The principal caste who follow the doctrines of the Swetambaras Jains are the Oswal Baniyás. There is a tradition explaining how the caste came to adopt this form of faith. The Oswal Baniyás were originally Rájpúts of Osanagri in Rájpútána; while they were yet Rájpúts, a boy was bitten by a snake; a Swetambaras Sádhu sucked the poison from the wound and restored the boy to life, and the people of the place in consequence adopted the Jain religion and became members of the Swetambara sect.

Digambaras.

(ii) As stated above, the idols of the Digambaras are nude; their Sádhús are called *muns;* they carry a sort of *chauri* or brush wherewith to drive away insects, &c., and no leather of any sort, probably as being an animal product, is allowed in their temples.

There is a further sub-division of the Digambaras into (1) the Bispanthi section who reverence the 24 *arháts*, the Guru and Shástras; and (2) the Teraphanthi section, who accept the *arháts* and the Shástras, but deny that there is now any Guru other than the Shástras themselves. The priests of the Digambaras are naked, except for a *langoti* round the loins.

Dhundiapanthís.

(*b*) The second great section of the Jains consists of the Dhundiapanthís. It was originally an offshoot from the Swetambara section of the Mandirpanthís as noted above. The Swetambaras were originally divided into 84 sub-divisions; of these one was the Lanka, which was again split up into three minor sub-divisions, or *gaddis*, *viz.*, the Nagári, Gujaráti and the Uttradhi. Under the influence and guidance of 22 men called Gurus, the Lanka Nagári developed into a large sect, distinct not only from the Swetambara section but from the whole body of Jains as then constituted; its members, however, still retained the name of

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Jains, in order to distinguish themselves from other Hindús. The section thus formed was called the Báistola and subsequently the sect of the Dhundiapanthís. The schism which led to its formation appears to have occurred in Sambat 1709 near Ahmadabad under the leadership of Dharm Dás and Dharm Singh.

In Sambat 1817 the Báistola or Dhundiapanthís was itself split up by the defection from its midst of the sect of the Terahpanthís under Bhíkam Sen. The name of the sect appears to have arisen from the fact that at first it included only 13 men, and it must not be confused with the Terahpanthi section of the Digambaras. They have had five Gurus, whose seat is Rájnagar in Bikánir, *viz.*, Bhíkam Sen, Bás Mal, Rái Chand, Jít Mal, Meg Ráj.

The main features which distinguish the religion of the Dhundiapanthís from that of the other Jains is the absence of idol worship in their temples.

The Dhundias do not reverence Shiva, Brahma and Vishnu in any way apparently, nor do they make pilgrimages. The Dhundias wear a cloth over their mouths, in order to prevent the entrance and consequent destruction of animalculæ; probably for a similar reason the Dhundias will not drink water in its natural state (*kacha pani*), but only that which has been warmed or otherwise treated (*pakka pani*).

The Baistola section of the Dhundias reverences the 32 Sutrás of Mahávír, which form the Jain scriptures, but the Terahpanthís have a separate scripture consisting of 52 slokas. The Terahpanthís will not protect one animal from the attack of another, but the regard of Baistola section for animal life will rise even to the length of doing this. On the whole the Terahpanthís, as compared with the Baistola, are a more advanced and more heterodox sect.

Superstitions.

The subject of superstitions is intimately connected and in fact merges, as shown above, in the entire religious system of the Hindu. Religion and superstition are to a great extent the same thing in his case.

A few superstitions connected with agriculture may be noted here.

Mangal (Tuesday) is a bad day for the commencement of ploughing (*halotia*); Wednesday, on the other hand, is an especially good day. During the first 15 days of Asauj the Sráddh or ceremonies for the repose of the spirits of ancestors are celebrated. The period is called (Kanágat), and it is considered unlucky to sow in that interval. On the day of Sukhránt, in the month Máh, no wells are worked, nor is any cart nor plough driven. The Brahmans are fed on that day and cattle are better fed than ordinarily.

When cattle disease breaks out in a village a rope is stretched across the *palsa* (a village gate), and an earthen

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saucer with a charm written on it is fixed to the middle of the rope through which are stuck wooden pegs. The cattle after being driven under it enjoy immunity from the disease.

When a well is being dug a small shrine to Hanuman is erected near, in order to avert accidents during the construction especially the sinking or dislocation of the well cylinder, and to ensure that the water shall be sweet.

The Hindús of Sirsa, as a precaution against theft of grain when stacked in the fields, trace a circle of ashes round the heap.

Odd numbers are considered unlucky. A woman must not mention her husband's name, nor should a man mention his wife's name. One should not mention one's father-in-law (Susra) but should call him uncle. Should a Hindu be so unlucky as to kill a cow he must take her tail to the Ganges there to be purified at considerable expense, and on the way he bears the tail aloft tied to a stick in order that all may know that he is impure.

When a *pakka* house is being built the *mistri* suspends the figure of a parrot over the door; this is supposed to bring good luck, and when it is first inhabited a string of *nim* leaves is tied over the doorway for the same reason. ✗

Fairs, fasts, holy places and shrines.

The religious gatherings of the district are numerous.

At Deosar, in the Bhiwani tahsíl, a fair in honour of Devi is held twice in the year in Asauj and Chet. It only lasts for one day on each occasion and is attended by some 1,000 persons from the adjacent villages. There is a small temple to Devi on a hill close to the village. The proprietors of the village take the offerings made there on the occasion of the fair.

A fair in honour of Shibji is held at Jugán in the Hissár tahsíl on the day of Sheoratri (Phágan Badi 13). It is attended by only some 400 persons and lasts only for one day. A similar fair on the same date is held at Muhabbatpur in the same tahsíl, attended by some 600 persons.

✓ A fair in honour of Guga Pir, attended by some 8,000 persons, is held at Hissár on the ninth day of the dark half of Bhádon. It lasts only one day. ✗

Three fairs, at which Rámdei is the object of veneration, are held at Talwandi Ruka in the Hissár Tahsil during the year on the following dates: Magh Sudi 10, Bhádon Sudi 10 and Chet Sudi 10. They last for one day each. The first is attended by some 300 and the last two by some 100 persons.

There is a temple in honour of Devi at Bhanbhauri in the Hánsi tahsíl, some 10 miles from Barwála. The tradition is that the goddess became incarnate at this place in order to contend with the *Rakshas* (demon) Bal. Fairs are held there in her honour on Asauj Sudi 6 and Chet Sudi 6. The fair is attended by some 6,000 persons, many of whom come from considerable distances.

Fairs, fasts, holy places and shrines.

There is a shrine in honour of Devi Sitala (the small-pox goddess) at Dhanana in Tahsíl Hansi. Fairs are held there on every Wednesday in the month of Chet; the final one is the biggest. Devi Sitala is worshipped at these fairs principally by women and children as a prophylactic measure against small-pox. Offerings of cocoanuts, clothes and grain are made, and these are taken by Chamárs and Chuhrás. From 2,000 to 3,000 persons assemble at each fair.

At Hánsi, a fair known as the Mírán Sáhib ka mela or the Neza ka mela, is held inside the town, just below the fort, on the second Thursday in Chet. It lasts for one day. The popular tradition is that the fair is held to commemorate the death of one Bu Ali, a disciple of Kutb Munawar-ud-din, after he had caused a downpour of rain on the town when it was suffering from drought. He died on the second Thursday in Chet. The fair was originally held near the tomb of Bu Ali outside the Barsi Gate of the town, but subsequently for greater security was transferred to its present locality, where Saiyad Niamat-ullah, whose tomb is inside the fort, used to practise with the spear (*neza*) and this has given its present name to the fair. Visitors come to it from considerable distances, and some 6,000 or 7,000 persons in all assemble.

From the 11th to the 12th Shábán, a religious gathering is held at Hánsi in front of the tomb of the four Kutbs, outside the enclosure, in memory of the death of Kutb Jamál-ud-din. Some 1,500 people assemble.

A fair in honour of Guga is also held outside the Kutb Gate on Bhádon Badi 9. It lasts one day and some 1,500 persons assemble.

There is a temple to Mahádeo at Kirmára in Tahsíl Fatahabad. The tradition is that the village was originally the residence of a demon *Rakshas*, Kirmar, who used to go to Benares daily to worship Mahádeo. The god in order to save him this unnecessary trouble promised that the divine toe should miraculously appear at Kirmára; it did so, and Kirmar continued his worship locally. Finally, Bhím Sain, Pandáva, with the assistance of the goddess Devi, killed the demon for an outrage on his mother. Formerly there was no temple here, but in 1824 A. D., one Hari Singh of Patiala built one to Mahádeo, the site being chosen probably in consequence of the local traditions connected with Mahádeo (Shibji).

The temple is supposed to be erected on the spot, where the god's toe appeared to the demon. A fair is held at the temple about a mile distant from the village on the Sheorátri, Phágan Badi 13 or 14. The offerings consist of Ganges water, *gur*, money, &c., and are taken by the Gosáins, who live at the temple. Re. 1 is offered in the name of each of the neighbouring villages. Some 4,000 or 5,000 persons assemble, many coming from long distances.

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Fairs, fasts, holy places and shrines.

A fair in honour of Devi Sítala is held at her shrine near Kalána in the Budhláda Iláka on Chet Badi 6. Some 1,500 persons assemble and the offerings are taken by Chuhrás.

Two fairs are held in the year at Bichhuwána in the Budhláda Iláka before the tomb or *samádh* of Bhai Náman Singh, a Sikh saint. Offerings are made and the Granth is worshipped. The first fair is held on the Namáni day, Jeth 11th, and the second on the day of the Lorhi, Máh 1st. On the first occasion 400 men assemble and on the second 4,000.

At Kagdána in the Sirsa tahsíl there is a temple to Rámdeo. Fairs in his honour are held there on Máh Sudi 10 and Bhádon Sudi 10. At the first there is an attendance of 4,000 and at the second 300 or 400. There is a similar fair on the 10th Máh Sudi at Karanganwáli in the same tahsíl.

SECTION C.—SOCIAL LIFE.

Chapter III, C.

Social Life.

Villages.

The villages in different parts of the district differ widely in appearance and in the air of comfort and prosperity which they wear. The best are undoubtedly the Jat villages of Hánsi, Bhiwáni and parts of Hissár and Fatahabad. They consist of collections of substantial and roomy enclosures containing good mud houses. A large number of them have many masonry brick houses and one or more handsome and lofty brick built *chaupáls* (*hithai paras*) or rest-houses. The *pakka haveli* (or mansion) of the prosperous local Bania is to be seen in many of them. On the outskirts of the village site are the mud huts or hovels of the village menials Chamárs, and such like. The village, as a general rule, has one or at the most two entrances (*phalsa*), and there is generally no passage right through it; in many cases it is divided into *panás* or wards between which there are no internal means of communication. Outside the village will be found one or more temples of Shiva or Krishna. Near the *ábádi* will be at least one large and deep tank (*johar*) on the bank of which will often be seen a handsome *ghát* and a *pakka* well provided with reservoir (*kúnd*) for bathing and watering cattle. Near the tank is often found the hut (*derah*) of a *fakír* who is regarded as a guardian of the tank. The tank is generally surrounded by a thick fringe of large trees, chiefly *nim*, *siras*, *pipal*, *bar* and *kikar*.

Scattered round the village are the thorn enclosures (*gitwara* or *báhra*) in which the stacks (*bitaura*) of *opla* (cow-dung) are stored for fuel. The cattle are sometimes but very rarely pound in them at night. Round the tank is a wide patch of open kallarish soil which is jealously preserved as a watershed for the tank; often it is covered with trees which are carefully preserved and form a *bani* or plantation.

The above is the type of the prosperous Jat village in the eastern, central and south-eastern parts of the district. Towards the west and south-west the type deteriorates slightly not so much as regards the buildings as the surroundings of the village.

The trees round the *ábádi* are less numerous, the tanks not so large, nor in consequence of the greater proximity of light standy soil so deep. At the same time we miss the large and handsome *chaupáls* and the masonry houses become less common.

The houses in the Mussalmán villages are generally far inferior to those in Jat villages, and the surroundings, such as trees and tanks, distinctly so. They generally have, especially in the centre and southern half of the district, a more or less pretentious masonry mosque with its three domes and minarets.

The Mussalmán Pachháda villages in the north of Tahsíl Fatahabad and along the course of the Ghaggar present a still greater contrast to those of the Jats. The houses are far poorer,

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Villages.

often nothing more than thatched mud hovels and the villages are far smaller in size, less neat and less compactly arranged.

Few trees are planted round the village site, and what there are are of natural growth. The thorn enclosures and *opla* stacks of the Jat village are absent, and the mosque itself is only a mud house, a little more respectable than the rest with an open platform of mud in front and distinguished from other buildings by its three mud pinnacles. Such villages do not generally boast of any *chaupál* or rest-house.

The Sikh villages of Sirsa resemble more or less the Jat villages of the southern part of the district, but are probably inferior to them so far as appearance of prosperity is concerned. As a rule, owing to the dry nature of the climate, the villages are clean. Many of those, however, near the canal are filthy in the extreme, and the zamíndár's attempts at sanitation are of the feeblest.

Water-supply.

The question of water-supply is one of pressing importance in most parts of the district. Except in the immediate neighbourhood of the canal and the Ghaggar the water-level in the wells is at a depth varying from over 100 to 60 or 70 feet, and well water is only drunk when the tanks or *johars* are dried up. The proper repair and excavation of the village tanks is a matter to which much attention is given. Many, if not most, villages have been built on low-lying sites (*dábar*) in which the rain water from the surrounding higher lands naturally collects. As the village increases in size and more mud bricks are required the tank deepens, and some of the miscellaneous common income of the village, generally the proceeds of the sale of the right to work *shora* (saltpetre), and of dried fallen trees is devoted to repairing and enlarging the tank, or a rate is levied by the villages among themselves for this purpose. So long as the tank water holds out men and cattle drink from it and both bathe in it promiscuously, but some of the better villages reserve one tank or partition off a part of a tank for drinking and bathing purposes, and no cattle are allowed to enter it or drink from it.

When the tanks dry up, which often happens long before the rains, the only resource left is the water in the wells which are in many parts few and far between, and in many of those which do exist the water is bitter and undrinkable. The majority of the wells used for drinking purposes are on the banks of the village *johars* and the filtration of the tank water has the effect of keeping the well water sweet. In Sirsa an aperture (*bamba* or *mori*) is left in the side of the well cylinder which communicates with the tank; when the latter is full, its water is let into the well, and this helps to keep the well water sweet. A full account of the water-supply in the Sirsa villages will be found in paragraph 122 of Mr. Wilson's Settlement Report.

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Water-supply.

The water of the tank and wells is almost universally open to use by the whole of the village population of whatever caste or creed. Well water is seldom drunk anywhere while water, however filthy, is available in tanks; when the latter is exhausted, men are appointed to draw water for the village and they received fees called *pi*. The scale of fees varies, in some villages it is 2 annas per *matka* or water jar and 3 annas per head of cattle is charged per month; in other villages 1 anna per horse, 1 anna per buffalo and 6 pies per other head of cattle per mensem is charged.

Houses.

The houses in various parts of the district differ very considerably in the style of architecture employed and the standard of comfort attained. The best are certainly those in the rich and prosperous Jat villages of Hánsi and along the eastern border of the district generally, and also in some of the central portions.

They consist of a covered gateway with side rooms (*paoli* or *deorhi*) which opens on to the lane (*gál* or *gali*); within this entrance is an open square or yard called variously *ángan*, *sahan* or *bisála*, at the rear of this or on either side is a verandah called *dalán* or *bichála*, and behind this again are the inner rooms for sleeping and living called *kotha* or *sufa*. The above is perhaps a fairly accurate description of the standard plan of a Jat house, but the variations are innumerable. Frequently two or three minor enclosures will be found inside the main enclosure and subdivided therefrom by walls (*bhínts*). Within the enclosures are the *chulás* or hearths at which the bread is baked, and each distinct confocal group living within one enclosure has a separate *chula*. The *arha* or oven in which the daily porridge or *dalia* is cooked and the milk warmed is generally outside the *paoli* or entrance and built against the outer wall of the house in the *gali* or lane.

The household cattle are generally penned at night either in the *ángan* or in the *paoli*. Fodder is often stacked in the flat mud roofs. In some Jat villages the prosperous landowner has converted his mud residence into a substantial brick *haveli*, while in most such villages there will be at least one or two zamíndár's houses with *pakka* gateways and fronts (*munh*).

The houses in Rájpút villages, both Hindu and Mussalmán, are built on much the same general plan as in the case of Jats, but, as a rule, they are less neat, and in many cases a far greater number of families live together in one enclosure than in the case of Jats.

In some cases the household will consist of a large enclosure subdivided into minor ones which contain one or more *chulás*, the outward and visible sign of a separate and distinct confocal group. Such groups are generally related more or less closely, but in some cases the family tenants and kamíns are also allowed to live in the household enclosure.

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Social Life.
Houses.

The type of house common in the Bágar shows a standard of comfort distinctly inferior to that prevailing on the eastern portion of the district. As a general rule the soil is not adapted for the construction of mud roofs as it is too light to withstand the rain, the roofs are in consequence made of the thatch of *bájra* (*karbi*), the walls being mud. Such a house is called *chappar* or *kúdi,* and several of them will be found arranged round the *ángan* or enclosure, which, if the inmates are fairly prosperous, will be provided with a mud *paoli* or entrance thatched with straw. Another still poorer class of Bagri dwelling is the *jhompri* which consists of a circular hut, the sides of which are made by interweaving the branches of various bushes and putting on a thatch of *bájra* straw. In the better and more prosperous Bagri villages the type of house is similar to that in Jat villages, but is inferior in construction and point of comfort.

The lowest type of house to be found in the district is that which is prevalent in the Pachháda villages on the Ghaggar tract. The villages in that part are very small and the houses far more scattered than in the larger villages to the south. The typical Pacháda's house consists of a one-roomed mud hut called *kudi* or *kotha,* standing in the middle of a thorn enclosure called *ángan* or *sath.* There is generally a smaller inner enclosure for the cattle called *báhra ;* the *ángan* also contains a thatch supported by poles called *chán,* which is used for living in by day and for sleeping in in the hot weather. The class of dwelling-house found in the Pachháda villages to the south of the Ghaggar tract approximates more closely to the type prevalent elsewhere in the district as described above.

Furniture.

The furniture of the average Jat householder consists of some *chárpais* or bedsteads (*khát* or *manji*), stools (*pidhás*) to sit on, the *charkha* or spinning wheel for his woman, a *kothi* or mud receptacle in the shape of a bin for his grain, a large wooden mortar made out of the trunk of a tree and called *ukhal* with the pestle or *músal* used for husking rice on festive occasions. The *chakki* or hand-mill is used for grinding the grain used daily. In most houses the *chinka* will be seen suspended from the roof; food left over from the evening meal is kept upon it so as to be out of reach of the village dogs.

An important part of the household furniture is the greater or less array of domestic vessels (*bhánda*) of various kinds. The principal perhaps are the *tháli* or large flat dish of brass or *kánsi* used for eating from ; the *katora* or drinking vessel, also the *bisola* or *belua,* a smaller form of drinking vessel ; the *lotah* of brass used for carrying water ; the *tokni* or large brass vessel with narrow funnel-like mouth in which water or milk is kept; the *ghara* or *matka,* a large earthen vessel in which water is carried from the well on the women's heads ; the *handia,* an earthen vessel of much the same shape as the above in which the *dalia* is cooked and milk warmed. The *tawa* is a flat iron plate upon which the *roti* or bread is baked on the *chula* or hearth. In many villages huge iron caldrons called *karáhis* are to be

found; they are used when culinary operations are required on a large scale as at weddings or funeral feasts (*káj*).

Furniture.

The above description applies to the furniture of an ordinary Jat house in the south, central or eastern portions of the district, but that of an average Pachadá's dwelling is probably less plentiful especially as regards the brass vessels.

The Pachadás call their corn bin *barola* or *baroli* according to their greater or smaller size; while among the Bagris they are known as *khoti* or *khotliya*.

Clothes.

There is a considerable amount of diversity in the clothes worn by different tribes of the agricultural classes. The ordinary Hindu zamíndár's apparel consists of a *dhoti* or loin cloth, a *mirzai* or jacket fastened with strings in front, and a *pagri* or turban. The richer class of zamíndár substitutes the *kurti* or vest and the *angarkha* or long coat for the *mirzai*. The usual wrap is the *chádar*, and in the cold weather a thick blanket called *lohi* or a *razai* or a cotton quilt called *dohar* is substituted. The *khes* is another wrap and is often used for carrying grain or *pala*. On occasions of festivity a *kurta*, a coloured *chádar* and a *sáfa* or finer sort of *pagri* are worn. In place of the *chádar* the Bishnois often wear the *pattu* which is generally handsomely embroidered and worked. For the *dhoti* the Mussalmán generally substitutes the *tahmat* or *lungi*, a loin cloth worn like a kilt and not tied between the legs as in the case of the Hindu *dhoti*. His *chádar* is often of a blue colour and is then called *lungi*.

The characteristic garment of the true Sikhs is the *kachh* a short drawers, but many of them have adopted the Hindu *dhoti* or the Mussalmán *tahmat*. As a wrap they generally wear the *khes* which is made of cotton.

The Hindu women of the villages wear a *ghágra* or skirt of cotton; in some parts this is called *lahinga*. Married females wear a boddice called *angya* or *choli*, while those who are unmarried wear the *kurti*, and the wrap of cotton worn over the head is called *orhna* or *dopatta*.

In the cold weather the Bishnoi women substitute a woollen petticoat called *dhabla* for the *ghagra* and a woollen wrap called *línkár*. The latter is often handsomely worked.

The Sikh women wear the drawers (*pajáma* or *suthan*) and over this a short skirt or *ghagra*. In place of the *angya* they wear the *kurti*. For the *dopatta* they often substitute an ornamented wrap called *phulkári*.

The majority of the Mussalmán women wear the *suthan* or *pajámás* in place of the *ghagra*, and the *kurti* in place of the *angya*. The Pacháda women, however, wear the *ghagra*.

Jewels.

Jewels (*gena*) are common among the women folk of the wealthier agricultural tribes such as Jats and especially Bishnois. If men wear jewels they comprise no more than a

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Jewels.

bracelet and a pendant round the neck. The following list gives the names, description and value of the ornaments worn by women in the district :—

List of ornaments worn by women of Hissár District.

Name of Ornaments.	Definition.	Estimated cost if made of Gold.	Estimated cost if made of Silver.
	HEAD ORNAMENTS.	Rs.	Rs.
Bor	A round hollow ornament of the size of a betel-nut worn on the front of the forehead where the hair is parted.	10	1
Kanda...	A small flowery boss, shaped like a turtle skull, worn braided into the temple hair.	220	25
Chak	A circular thin plate with a hook worn on the top of the head.	40	8
Choti phúl	A round semi-spherical stamped boss worn on the top of the head.	...	4
Phullián	A small pair of *Choti phúls*, one worn behind either ear on the hairs.	...	2
Taga	Is a chain with a plate, the plate is tied with a thread to the hair and the chain is left hanging.	...	2
Chota	A boss, worn on the top of the head	...	15
	FOREHEAD ORNAMENTS.		
Banoli	A fringed trinket, pendant on both sides of the face by means of a chain.	80	5
More bindi	Just the same as *bindi*, only that the central part rests upon a rude imitation of the figure of a peacock : (worn by Mahájans).	300	...
Sánkli...	A chain	100	...
Bhowarla	A crescent-shaped ornament	100	...
Sarasari	A plated chain running from ear to ear ...	150	8
Tika	A crescent-shaped ornament (pendant), set with jewels and fringed with pointed golden leaves or pearls.	60	2
Jhumar	A tassel-shaped ornament (pendant), with seven or eleven chains, all hanging from a chain just below it, each chain bearing a bead on its end.	100	...
Bingna	Small tinsel forehead ornament	...	5
	EAR ORNAMENTS.		
Báli (dandi)	A set of rings, about 12 or 14 in number, worn all round the edge of the ear, each about one inch in diameter.	100	7
Jhumka	A tassel like ornament, shaped like a marigold flower, hung on to a *báli* in both the ears.	75	6
Bála	A large thin ring with pearls perforated (worn by men); and the heavy one, a fringed ear-ring is worn by women.	40	2
Pati	A tassel like frame work, made with five chains and little balls, worn either hung to a *báli* or strung to it.	200	12
Murki	A smaller ear-ring of the *báli* shape, worn in the ear.	4	0·8

List of ornaments worn by women of Hissár District—continued.

Name of Ornaments.	Definition.	Estimated cost if made of Gold.	Estimated cost if made of Silver.
		Rs.	Rs.
	EAR ORNAMENTS.—*concld.*		
Bujli or barlia ...	A huge stamped round stud having a round nail beneath, worn in the ear.	...	1
Karn-phúl	A round stamped ornament, but cut in curves round the edge, has a nail beneath like a *bujli* and is worn with the *bujli*.	...	2
	NOSE ORNAMENTS.		
Nath	A large nose ring, one side of the ring being ornamented with a belt of jewels and gold spangles or a few pearls; a pendant (*latkan*) is hung to it. The ring is about three inches in diameter, made either solid, hollow, or like a sword.	60	...
Laung...	A small nose stud, let into the flesh of the nostril on one side, with a pearl or turquois on it.	2	...
Bulak	A pendant, in the shape of a spoon, worn in the noses (or a leaf-shaped pendant nose ornament worn by both girls and married women, but never by widows).	15	...
Koili Laung... ...	Just the same as *laung* but its handle (nail) is a hollow tube through which nose ring (*nath*) is passed.	2	...
Machhli	A ring with fringes carved into the likeness of a fish.	15	...
	NECKLACES AND NECK ORNAMENTS.		
Tota	A plaited ornament comprising three beads ...	150	...
Takhti tail	A spherical plate cut into curves, worn plaited into a ring.	200	...
Gal-pata	A collar or necklace of a great number of chains.	300	...
Mála	A plain necklace of gold beads perforated, often alternated with corals.	100	7
Pach-lari	A set of five chains with 300 beads	150	...
Satlara	A set of seven chains with beads	200	...
Tilri	A set of three chains with 90 beads	100	...
Zanjroi	A linked chain...	200	...
Kathla...	Made of a set of chains with a single jewelled pendant (*jugni*) hanging from it.	200	...
Hár	A net-work of chains with star shaped spangles on it, the chains running into a plate on each side of the neck linked with a chain over the neck.	500	25
Champakali	A necklet consisting of a string of twisted silk, on the edge of which a number (40) of long narrow tapering and pointed beads, like the doto seed are fixed.	60	7
Kantha	As above but beads are round bored through this fits close to the neck.	100	...
Jau Mála	A sort of a rosary of beads	...	7
Hamáyal	A chain of twisted silk, from which suspend various coins, flat square and rectangular hollow plates.	...	25

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List of ornaments worn by women of Hissár District—continued.

Name of Ornaments.	Definition.	Estimated cost if made of Gold.	Silver.
	NECKLACES AND NECK ORNAMENTS—*concld.*	Rs.	Rs.
Hasli	A stamped ring or collar of silver, thick in the middle and thin at either end like a serpent's tail.	...	20
Chanki...	The same as Hamáyal, bearing a few flat hollow plates.	...	10
	ARM ORNAMENTS.		
Bázu	A square plate with a stamped stud within worn by a twisted thread on the upper part of the arm.	150	7
Batta	Two flat plates worn like a *bázu*	70	3
Bázuband	A broad belt like ornament having 18 rectangular plates, generally mounted on silk and tied on the upper arm.	150	15
Naunaga	A series of nine rectangular studs set with stones, mounted on a twisted thread.	150	10
Tád	A broad silver ring worn on the upper arm...	...	25
Tadia	A round ring of silver, either solid or hollow—without ends.	...	25
Jaushan	A series of octangular hollow tubes (stud), shaped like a *mung* pod, tied by a twisted silk thread.	...	9
Attar dán	Just the same as *bázu*, having two plates on either side, mounted on a twisted silk thread (a casket fitted with vases for holding *attar* or perfume essences).	80	5
	BRACELET.		
Nanguri	A chain of a few beads larger than a grain, mounted on a twisted thread.	100	50
Kangan	A plate of metal (ring) with jingling balls ...	150	10
Kara	A bracelet of stiff metal worn bent round the arm, the ends are often stamped.	300	15
Band	Is a *kara* but the edges are serrated	130	8
Ponchi...	Worn on the wrist, the same as *nanguri*—a series of strings of shells or small gold elongated heads.	100	6
Khanjari	An impressed hollow, broad ring made of two parts, each joined with clasps.	100	6
Pachheli	A wristlet	...	10
Kangni	A broad *kara* ornamented with silver studs	...	40
Gajra	A flexible bracelet made of round studs mounted on a silk thread.	100	5
Chura	A series of 12 or 14 flat impressed bangles, bent round; half of the series worn on each arm.	...	30
Chhan...	A noisy form of *churi* with small tinkling balls.	...	25
Jut	A long silver sleeve or tube worn on both arms like a lot of *churies* fastened together	...	20
Satlara	A series of chains fastened together, worn like the *gajra*.	200	10

Jewels.

List of ornaments worn by women of Hissár District—concluded.

Name of Ornaments.	Definition.	Estimated cost if made of Gold.	Estimated cost if made of Silver.
	FINGER RINGS.	Rs.	Rs.
Arsi	A small cup of little depth, fitted with a looking glass, having a thin ring beneath, worn on the thumb.	40	2
Chhalba	A thin round ring, plain or stamped	5	0-4
Angúthi	A ring set with one or more stones	10	0-6
Hath phfl	A flowery ornament worn with chains on the outer part of the hand.	100	5
Tagrí	A chain with a hook on both ends worn all round the waist.	...	20
	ANKLETS.		
Kari	A fine sort of *kara*, worn on the ankles ...	...	30
Jhanj	A large hollow bored ring with beads introduced into the hollow, which rattles when the wearer walks.	...	12
Tore	A chain of links interweaved together with broad clasps, worn on both the ankles.	...	15
Pazeb	Is a *tora*, with pendants of silver, which clink together when the wearer walks.	...	40
Churi	Large stamped *karas*, four or six, often fringed with pendants.	...	30
Bank	A large solid ring curved according to the natural form of foot.	...	30
Santilra	A sort of *tora* of intermingled chains ...	...	40
Chhelkari	A smooth *kara* like *jhánj*	...	20
Langar	A ring	...	80
	TOE ORNAMENTS.		
Chhalla	The same as finger *chhalla* but somewhat larger than that.	...	0-8
Zanjír	An interlinked chain, worn across the toes ...	...	4
Bichhwa	A *chhalla* fringed with tinkling balls	...	6

Before going to his work in the fields in the early morning (*kalewár, lassivela* and *chhávela*) the peasant has a slight breakfast on the remains of the meal of the previous night and drinks *lassi* or butter-milk. *Rabri* is frequently eaten at this time, especially among the Bagrís. It is made by mixing *bájra* flour with water and whey or butter-milk (*lassi*). This is put in the sun until it ferments. Some salt and more *lassi* is then added and the whole put over a smouldering fire till morning when it is eaten with *lassi*. Divisions of time, daily life, work and food.

The first substantial meal of the day is taken at about 10 A.M. (*kalewár*), or if the peasant has taken his early breakfast with him into the fields and ate it there somewhat late

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Divisions of time, daily life, work and food.

not till midday. This meal consists of scones (*roti*) with *dál* and any green stuff (*tarkári* or *ság*), such as the green leaves of *sarson*, which may be available. *Lassi*, or failing that, water is drunk. The scones or round flat cakes are made of *bájra* or *jowár* when in season and when they fail of gram.

In the western part of the district among the Bagrís the grain preferred is *bájra* and *moth* mixed, or if the peasant is well off *bájra* alone. The people of Hariána prefer *jowár*, while those of the Náli make their *roti* of *bhejar*, gram and barley mixed, if procurable, as is generally the case in that part. Wheat is of course beyond the means of most zamíndárs, and as a fact they would not eat it if it were not as they prefer *bájra* and *jowár*. When the *bájra* and *jowár* crop fails, gram is generally utilized for food.

The midday meal is carried to the men at work in the fields either by the women or by a servant (*chakiára*). Where the women of the household are kept in *pardah* the ploughman has to return home for it. After this meal work is begun again and continued till after midday when a rest is taken.

In some parts, as among the Pachádás, any thing left over from the morning meal is eaten in the afternoon about 3 P.M. At sunset the peasant returns from the field and the principal meal of the day is then taken. It consists mainly of a porridge called *kichri* or *dalia* according as more or less fine in quality. *Kichri* is made of *bájra* and *múng*, or one of them mixed with *moth* or *channa*. *Jowár* is also sometimes used. The gram is prepared by removing the husks by pounding in the *ukhal*. *Dalia* is a porridge made of *jowár* or *bájra*, and is generally eaten in the evening by the average zamíndár; the more wealthy, however, eat *kichri*. For *dalia* the gram is ground in the *chakki* in the usual way. The usual drink at this meal is water.

In the hot weather after this meal the zamíndár will go out to the village *chaupál* and there meet his friends. The whole village goes to rest early, and everything is generally quiet by 9 or 10 P.M.

The above is a sketch of the daily life of the Hissár peasant in seasons when there is field work on hand. At other times the Bagri Jat and the Bishnoi will go off with their camels to carry for hire or to do a little speculation in grain on their own account. They will go to the Náli tract and buy grain, probably gram and barley or gram, and carry it southwards or into the Bikánir territory where they may expect to realize some profit by its sale.

The Deswáli Jat and the Rájpút comparatively seldom leave their villages in this way, and in the seasons wherein there is no agricultural work to be done they are, so far as the *baráni* tract is concerned, comparatively idle for considerable periods together.

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Divisions of time, daily life, work and food.

The life of the village housewife, when not in *pardah*, is, on the whole, a hard one. She goes to the village well with the *ghara* on her head and draws water twice in the day, she cooks the morning meal, and when the men are at work in the fields carries it out to them there; at the seasons for weeding and harvesting she does a considerable share of this work, and after going home has to cook the evening meal. In addition to this she has to collect the cow-dung from the fields and make it into *opla*, which is the almost universal fuel of the district and to spin the cotton (*rui*) into threads. The life of the Jat and Bagri women is one of practically unremitting toil.

Divisions of the day.

The names given to the divisions of the day vary considerably in different parts of the district.

Shortly before sunrise ...	Baghpati, pilabadal, lohipati, parbhát (Bagri), bangvela (Pachháda), imratvela (Sikh).
Sunrise.—Sunrise to 10 A.M.	Dinnikale, ugmana (Bagar), kalewar, vadivela, lassivela (Sikh).
Midday	Dopahar, rotivela.
Noon to 2 P.M.	Dindhale.
Late afternoon to sunset ...	Hándiwár (Jat), paslára (Bagri), peshivela (Pachháda), taorivela (Sikh).
Sunset.—7 P.M. to 8 P.M. ...	Jhimanwar (Jat) = food time.
9 P.M. about	Sota, sotavela (Sikh).
Midnight	Adhirát.
Midnight to 2 P.M.	Paharka tarka or rátdhale.

Amusements.

There are a fairly large number of children's games known in the district. The commonest are perhaps *gend*, which is practically the English hockey and *kabbaddi* which much resembles prisoners' base. In the latter game the two parties are drawn up opposite one another in line; a member of one rushes across and touches one of the other and endeavours to get back without taking breath, if he can do this the person touched is dead, if however, he is caught, and detained till he is compelled to take breath he himself is counted dead.

Danda litti is a game much resembling the English tipcat. The stick is called *danda* and the small piece of wood pointed at both ends which is struck with the *danda* is called *litti*. A hole called *gutta* is dug. If the striker misses hitting, the *latti* or the *litti* is caught by one of the other players, the striker has to carry one of them to the *gutta* on his back.

Munakiári is a game much resembling that known in England as Tom Tiddler's ground.

Bijobandri is practically the English hopskotch, divisions are marked out on the ground, one is called *bijobandri* and the furthest *samudra* or the ocean. A brick is placed inside the latter and the object is to kick it into the other divisions

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while hopping. The brick must not rest on a dividing line nor go into *bijobandri*.

Chíl jhappatta.—In this game a boy holds one end of a rope and another taking the other end wheels round and round at the full extremity of his tether, meanwhile attempting to catch the other players.

Sonchi is a Sikh game. One player attempts to strike the other with the open palm on the breast without being caught and detained by the latter. If he can succeed in doing this three times running, he is considered to have won. *Dhínd-hokra, luk chhip,* and *ánkh macháulá* are all forms of hide and seek.

Games are practically confined to the children. Their elders have few forms of amusement; indeed their life is one of great monotony, broken at intervals greater or less according to prevailing scarcity or plenty by a marriage. Sometimes a wandering band of Nats or acrobats will pay a visit to the village, and will give a performance for which they are remunerated from the village *malba*.

Customs connected with birth. Hindús.

Those three important epochs of life, birth, marriage and death are marked both among Hindús and Mussalmáns by an extraordinary array of complicated ceremonies. Among Hindús those at birth are as follows:—

As the expected time of birth approaches the Dhái, who is generally a female Dhanak or Chuhra, comes to the house accompanied by some of the women of the village. If the new born infant is a boy, a *tháli* or brass dish is beaten to apprise the neighbours of the fortunate event, if a girl is born no such announcement is made.

The Dhái is presented with money and some clothes, and moreover takes away some jewels which the members of the family place in the *tikri* or potsherd in which the Dhái washes the new born babe. These jewels the Dhái returns on the tenth day after the birth and receives in lieu a further fee. At the birth of a girl the Dhái gets nothing. A Hindu mother is impure for ten days after her confinement. This period is called *sútak*. The mother and child live apart in a separate building during this time and are visited and waited on by women only, one of whom sleeps in the building. A cake (*gosa*) of cow-dung (*opla*) is kept burning in front of the door of the building and is called *agni-ka-pahra*, being supposed to be efficacious in preventing the approach of evil influences near the new born babe.

The future destiny of the infant is fixed on the night before the sixth day after birth, and on it the women of the village come and sing, and the family keeps watch all night (*rátjága*). An impecunious person is often known as *chhatti-ka-búkha*, i.e., one who went hungry on his sixth.

Customs connected with birth Hindús.

On the morning of the sixth day the family send sweetened porridge (*dalia*) round to their friends in the village; the floor of the house is *leeped* and the mother (*jacha*) is brought out with the infant and set down upon a *pira* or stool. The Náin bathes her and gets some grain for this.

On the night before the tenth day (*dasúthan*) the women of the family and the Náin *leep* the whole of the house, both *súfa* and *úngan*, clothes are washed, all earthen vessels which have been used are broken and new ones procured, and all metal vessels are washed and scoured. On the tenth day the Brahman comes to the house and lights the *hom* or sacred fire in which the wood of the *jánd* and the *dhák*, *til*, barley and sugar (*khánd*) are burned. By way of purification the Brahman sprinkles the whole of the house with Ganges water (*ganga jal*) mixed with cow's urin (*gao mutr*), cow-dung, milk and *ghi*, and he puts a little of the mixture on the hands of each member of the family.

The Brahman and the relatives of the family are then feasted and the women of the village come and sing, receiving for this some uncooked *bájra* moistened in water and mixed with sugar. The father of the infant presents a *tiyál* or suit of clothes consisting of a *ghagra* or skirt, an *angya* or boddice, and a *dopatta* or shawl to his wife's mother and sister, to his brother's wives, and to his own sister (*nanad*). The latter relative also washes the mother's nipple (*chuchi dhúlái*) for which she gets some jewels or a cow.

On the same day the various village menials bring the new born infant toys typical of their respective callings, thus the Kháti's wife will bring a miniature bedstead and will get Re. 1; she comes only in the case of a first-born son and not at all in the case of a girl. The Kumhár brings a small earthen vessel and gets some grain. The Lohár's wife brings a *panjni* or small iron ring for the foot, and for it receives a garment and some sweetened *bajra*. The Dhúm comes and recites the genealogy and the Chamár brings a leathern *tágri* and ties it round the boy's waist. The Nái puts some *dúbh* grass on the head of the infant's father or grandfather and the Brahman does the same, each receiving a fee.

The child is generally named on the tenth day. The father makes enquiries of the Brahman, who, after consulting his *patra* or almanac, gives the father four names, beginning with the same letter to choose from. No such precautions are taken in regard to a girl's name, which the parents fix themselves. The Brahman receives 4 annas for the ceremonies of purification and naming in the case of a boy and 2 annas in the case of a girl. The *sútak* ended by the rite of *hom* is the only ceremonial observance in the case of the birth of a girl. About a month after the birth, as soon as the mother can go out, the ceremony of *jalwa pujan* is performed. The mother bathes and placing a

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vessel of water and a cup (*katora*) containing sweetened *bájra* on her head, she goes to the village tank accompanied by the women and children of the village. She places the *bájra* on the *ghát* of the tank and does obeisance to it, after which she distributes it with some sugar to the children and then returns home.

The above is a fairly accurate outline of the birth ceremonies as practised by Hindu Jats. In the case of other Hindu tribes they are practically the same with unimportant differences, except in the case of the Bishnoís. With them the period of *sútak* extends to thirty days, and during that period the mother lives apart with the child and may not go near fire, nor touch a cow. At the end of that period she is purified by the ceremony called *chinta dena*, in which water is sprinkled, the *hom* or sacred fire burnt, and *mantras* read, and at the same time the child receives *pahul* or baptism, and is received into the Bishnoí faith. This rite consists mainly in putting a few drops of *charan* or consecrated water into the child's mouth.

Mussalmáns.

The birth ceremonies in the case of Mussalmáns differ somewhat. No formal announcement of the birth is made, but the village Kázi is summoned and repeats the *azán* in the infant's ear. There is no *sútak*. On the sixth day the mother is bathed, and on the tenth (*dasuthan*) sweetened rice is cooked and the relatives fed. The mother is also bathed on the twentieth and thirtieth day. On or after the fortieth day the infant's hair is shaved and the Nái who performs the operation is supposed to receive a weight of silver equal to the weight of the hair. As a fact he generally receives one or two rupees. The mother is bathed and the family fed on this day. As in the case of Hindús the menials bring offerings, but on the fortieth day. The Lohár gets Re. 1 for his *panjni*; the Kháti the same sum for a toy-cart; the Chamár brings the child a leather necklace and the mother a pair of shoes, and also gets Re. 1. The name is given on the fortieth day by the women of the family. The first name found on opening the Korán haphazard is taken sometimes. People who are well off perform the *akika* when the child is one year old; it consists in sacrificing two goats in case of a boy and one in case of a girl. Circumcision (*khatna*) is perferred by the Nái when the boy is between the age of 5 and 12. The Nái receives Re. 1-4-0 for the operation.

Customs connected with betrothal and marriage. Hindús.

The ceremonies connected with betrothal and marriage are marked with even great detail and elaboration than in the case of those connected with birth and death. Among Hindu Jats, both Deswálís and Bagrís, they are much as follows:—Betrothal (*náta*) is performed by the ceremony of (*sagái*) when the bride and bridegroom are still of tender age. The affair is at first informally arranged by the parents, and if matters are satisfactory, they then proceed to the formal betrothal. In this the bride's father sends his family Nái with Re. 1 and a cocoanut (*náryal*) to the house of the boy bridegroom (*dulha* or *nosha*). The latter in the presence of his relatives is seated on a *patra*

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Customs connected with betrothal and marriage. Hindús.

or low stool, and receives Re. 1 and the *náryal* from the Nái who also makes a *tika* on his forehead and puts sweetmeats into his mouth, and some are also distributed to the spectators The betrothal is then completed. The Nái is feasted, and after receiving Rs. 2-4-0 in cash and a *khes* or wrap, departs.

In cases where the bride is sold by her parents, the betrothal is complete when the price is fixed and a part of it paid.

Marriage preliminaries.

After the betrothal is complete, the *sáwa* or *lagan*, *i. e.*, an auspicious date for the wedding is fixed by the Brahman or *parohit* of the bride's family some five or six weeks before the marriage. The Nái is then again sent by the bride's father to the boy's father with a *tewa* or letter written on paper stained yellow, which announces to him the date or *lagan* fixed for the wedding. With the *tewa* the Nái takes Re. 1 and a cocoanut, and also a *tiyál* or suit of clothes for the bridegroom's mother. On the evening of the Nái's arrival the boy's relatives are all collected, and the rupee and cocoanut (*náryal*) are presented to the boy, the *tewa* to his father, and the *tiyál* to his mother. For several days before the marriage procession (*barát* or *janet*) starts from the boy's village, he is feasted by his relatives in the village at their houses in turn, and on these occasions he receives the *bán*, *i. e.*, his body is rubbed over by the Nái with a mixture (*batna*) of flour, turmeric and oil. The boy receives five, seven or nine *báns*, and the girl receives two less in her own house. The number of *báns* to be given is communicated in the *tewa* announcing the date of the marriage. The day upon which the first *bán* is given is called *haládhat*. The guests who are to accompany the *barát* are invited by receiving small quantities of rice, coloured yellow with turmeric. These guests assemble at the boy's village before the *barát* starts, and just before the start pay each their *neondha* (*neota*) or contribution to the expenses of the marriage.

Neota.

The system of *neondha* or *neota* is a curious one; it will be understood by an example. *A* invites *B* to the marriage of his son, *B* presents a *neota* of Rs. 5, if subsequently *B* has a marriage he will invite *A*, who will pay perhaps Rs. 7 *neota* to *B*; the excess Rs. 2 is called *badhau*, and *B* will have to pay at least this amount of *neota* to *A* on the next occasion of a marriage in *A's* family. The account can be closed by either party on any occasion paying no more than the exact amount of the excess due from him. A very large sum offered as *neota* will be sometimes refused, in the fear that it will be difficult or impossible to repay it. Only those are invited as guests to the wedding who owe this *neota*.

The boy's maternal uncle (*mámu*) presents the *bhát* before the procession starts; it consists of clothes and jewels for the boy's mother and is a free gift. He also presents clothes to the other relatives of the boy. The Brahman or

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Neota.

Sunnár ties the *kangan* or bracelet on the boy's wrist and marshalled by the Nái the procession starts. At this point among the Jats the bridegroom's sister seizes his stirrup or the nose string of his camel as if to stop him and she receives a small present as an inducement to let him proceed. *Thápas* or handmarks of red *geru* are put on the wall of the house of both bride and bridegroom on the first day on which the *bán* are given, also on the bride's house the day before the *barát* reaches her village, and on the boy's *angan* the day before it returns.

On approaching the bride's village shortly before sunset the *barát* halts in the *gora* and the village Nái comes out to meet it with a vessel of water; he is followed by the Dhának with a smouldering *gosa* or cake of cow-dung, and both get a small fee from the bridegroom's father. Among the Deswáli Jats the bride's father with his relatives then comes out to meet the *barát* and presents the boy's father with some *laddús* or sweetmeats, Re. 1 and a cocoanut, while his Brahman puts a *tika* on the bridegroom's forehead and a *sera* or cap on his head. *Hakk gwár* or *gora* (a fee of Re. 1) is often paid to the headman of the village.

Among the Bagrís the girl's father and his relatives only come as far as the village *chaunk*, the *barát* advances and meets them there, and the presentation of the cocoanut, &c., takes place there. When all this has been satisfactorily accomplished, the *barát* advances to the bride's house for the ceremony of *dhukáo*. The bridegroom dismounts and among Deswáli Jats there is a mimic scuffle, in which the boys of the village attempt to mount his horse. The bridegroom with a branch of the *ber* or *jharberi* then strikes the *toran*, a small wooden frame made by the Kháti for Re. 1, and suspended over the bride's door; her father seizes the *jharberi* branch and pulls it into the house. The bride's mother and sister then measure (*mápna*) the bridegroom with a cloth and the former performs the ceremony of *árata* by waving a dish containing a lamp and other articles round his head. The bride's mother and sister are presented with Re. 1-4-0 each, and the bridegroom and his friends then return to the *jandalwása*, or place in the village set apart for the members of the marriage procession. The above ceremonies take place about sunset or a little after. After this the bride's mother and her other female relatives take rice to the *jandalwása* for the members of the *barát*.

The marriage ceremony.

The actual marriage ceremony (*phera*) always takes place after nightfall at the bride's house, in the *ángan* of which a *mánda* or canopy is erected. The Brahman *parohíts* or family priests of both parties are present. The bridegroom and his friends and relatives proceed to the bride's house. The latter is brought in, dressed either in clothes previously sent by the bridegroom's father from the *jandalwása* or in those presented as a *bhát* by her maternal uncle. The bride and bridegroom sit

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down, she on a *píra* or high stool on his right hand, and he on a *patra* or low stool. The Brahman makes a *chaunk* and lights the *hom* or sacred fire. *Mantras* or sacred texts are read, and the boy's right hand is put into that of the girl on which some *menda* has been rubbed.

The girl's Brahman then calls upon the girl's father to perform the *kanyádán*. The latter then puts two *paisa* into the boy's hand and the girl's Brahman pours water on them; the father then says that he gives his daughter as a virgin (*kanya*) to the bridegroom who accepts in a form of words called *súsat*. The girl's Brahman then knots her *orhna* to the boy's *dopatta*, and the *phera* or binding ceremony then takes place. The girl and boy both circle slowly four times round the fire, keeping their right sides towards it. Among the Deswáli Jats the girl leads in the first three *phera*, and the boy in the last; the Bagrís reverse this, with them the boy leads in the first three and the girl in the last. After the fourth *phera* the boy and girl sit down, their positions however being changed, the bridegroom now sitting on the girl's right.

While the *pherás* are going on the Brahmans of both parties recite their respective genealogies, and that of the girl calls upon the girl's father to do *gáodán*, upon which the latter presents the Brahman with a young calf or cow, and the girl's relatives give similar presents to the boy's father (*samdhi*). The girl's Brahman receives Rs. 6 or 7 for his share in the ceremonies. The bride is then given some *laddús* and goes into the inner apartments. The boy's *sera* is received by his mother-in-law who gets Re. 1, and he then returns to the *jandalwása* leaving his *dopatta* still knotted to the *orhna* at the bride's house.

After ceremonies.

The day succeeding the *phera* ceremony is called *bandhár* or *badhár*, the bridegroom with the *barát* is fed both morning and evening at the expense of the bride's father and the same is the case on the next day when the *bida* or formal departure of the *barát* takes place. On that day the bridegroom's father proceeds to the bride's house and presents the *bari* or present of clothes, jewels, &c. In the evening the *barát* assembles at the bride's house and the bride's father brings the *dán*, which consists of a bedstead or *charpai*, under which are placed all the brass household vessels which the bride is to take with her. The boy's father gives the Kamins some fees, and the *neota* is collected from the bride's guests just as was done previously in the boy's village. The actual departure of the *barat* takes place next morning. As the procession moves off the girl's mother puts a red hand mark (*thapa*) of *geru* on the back of the boy's father.

The village Náin and the bride's brother accompany her to the bridegroom's village. On approaching the latter the bride and bridegroom with the Náin stay outside and the rest of the

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procession enters the village. The women of the village then come out singing. A vessel of water is placed on the girl's head and they proceed to the bridegroom's house. At the door the bridegroom's mother measures both bride and bridegroom with a cloth and with the *bilona* or (churning stick) and sprinkles some water out of the vessel on the girl's head, the rest she throws away. The boy's sister then bars the door (*báharrukái*) and receives a small present in order to induce her to open it. Inside the house seven *thalis* or dishes are placed on the ground in a row, the bridegroom walks along and pushes them on either side with his foot. The bride then has to pick them up and put them inside one another without allowing them to make any sound by knocking together.

The game of *kangan khelna* then takes place; the bride unties the bridegroom's *kangan* or bracelet and the bridegroom does the same for her. These are put into a *parát*, a flat dish containing water or *lassi*, into which also a ring (*chhalla*) has been put. The bride and bridegroom then make snatches into the dish, she with two hands and he with one, in order to get out the ring, whichever of them catches the ring first is supposed to win. The bride is then taken off to worship the village deities, such as the Bhumia and the Sitala, &c. On her return the ceremony of *munhdikhái* is performed. The bride receives small presents from her relatives as inducement to remove her *orhna* and show her face. Next day *gotkundala* takes place. In this the bride is received into the bridegroom's clan or *got* by eating out of the same dish as the bridegroom's sister and his brother's wives.

The following day the bride returns with her brother and the Náin to her village where she stays till *mukláwa* takes place some time, perhaps several years, afterwards.

Mukláwa.

The *mukláwa* ceremony is performed after the bride has reached puberty, and an odd number of years after the actual marriage. After the *mukláwa* the bride finally settles in the bridegroom's house and they live as man and wife. The above is an outline of the marriage ceremonies as practised among Jats, and with minor and unimportant differences it applies generally in the case of other Hindu tribes, except Bishnoís.

Marrige ceremonies among Bishnoís.

Among them the proposal for a betrothal comes from the bridegroom's relations and not from those of the bride as in the case of other Hindús. If matters are satisfactory, the deputation returns and fetches the bridegroom's relations. They proceed again to the bride's house and present Re. 1 and a cocoanut, which the bride accepts and the betrothal is complete. When the date or *lagan* has been fixed, in place of the *tewa* or *pili chitthi* a yellow string (*dhora*) with a number of knots on it, corresponding to the date fixed for the marriage, is sent by the bride's relative to those of the bridegroom.

Marriage ceremonies among Bishnoís.

After the arrival of the *barát* at the bride's village the *dhukáo* takes place as in the case of other Hindús. Instead of the *torán* a rope is suspended over the door of the bride's house.

The marriage is performed at night. No *phere* are performed; the binding ceremony is the *piri badal*, or exchange of stools by the bride and bridegroom, who also take each other's hands (*hathlewa*).

Mussalmáns.

The marriage ceremony among Mussalmán Rájpúts differs somewhat from that in vogue among Hindús, although it is easy to see that they were one and the same, and that the Mussalmán ceremony is the Hindu one changed to make it fit in with the Mussalmán creed.

As in the case of Hindús, after preliminary arrangements between the two fathers, the bride's father sends his Nái to the bridegroom's father, the Nái presents the bridegroom with Re. 1 and clothes and distributes sugar. A *tháli* or dish is placed on the ground into which the bystanders put money, and out of this the Nái takes Re. 1 as a *neg* or fee. The boy's father gives him Re. 1 also and a *thán* or piece of cloth. The ceremony is called *ropna*, and the betrothal is then complete. The next ceremony is the *sindára*. This consists in the boy's father going with his Nái to the bride's house, taking with him a *hasli* and a garment for the latter and also a *hansli*. The bride's father in his turn presents the bridegroom's father with a *pagri* and a *chádar* or *thân*.

When the girl is sold, the betrothal (*ropna*) consists merely in an offer, and an acceptance of the girl for a price, together with part payment of the latter, amounting to at least Rs. 20.

When the date of the marriage is fixed the Nái is sent by the bride's father with a yellow letter announcing the date, and in the case of a sale he is instructed to deliver this letter only on payment of the balance of the price. In an ordinary marriage the Nái takes Re. 1 and a *reza*, a kind of garment, with him for the bridegroom. The Nái gets Rs. 2-4-0 and a garment as *neg* fee on this occasion.

The *bán* ceremony is performed, and *neondha* (*neota*) collected as in the case of Hindús. The *barát* or *janet* on reaching the boy's village goes straight to the *jandalwása* and does not halt in the *gora*. At the former place they are met by the bride's people with their Nái, who gives the members of the *barát sharbat* to drink (*serba*). Re. 1 and a *reza* (garment) is given to the bridegroom, and the latter's father distributes Rs. 4 among the Kamins. The *barát* must reach the village shortly before sunset. After sunset the bridegroom and his friends go to the girl's house. The *nikkáh* or Mussalmán marriage service is then read first to the girl who is in the inner apartment and then to

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the boy bridegroom who is outside. The *ijáb kabul* or acceptance of the contract of marriage then takes place. The ceremonies on the day of *bida* are much the same as in the case of Hindús. As among Hindús the bridegroom's sister tries to bar the house door when the *barát* returns to his village and has to be appeased by a present.

Among Ranghars, *i. e.*, Mussalmán Rájpúts, the girl stays for good in the bridegroom's family after marriage, and no separate *mukláwa* takes place; when, however, six months or a year after the *phere* she goes to see her parents, they give her some presents which they call *mukláwa*. It is evidently a relic of the Hindu ceremony.

Among Mussalmán Gujars the betrothal seems to be more of the nature of a bargain in which the bride is sold for a price. The bridegroom's father sends a male relative, or a female of the bride's village to arrange matters with the bride's father. Formerly the messenger used to present Rs. 2 to the girl's father and used to receive a garment from him. Now the custom is for the messenger to give Rs. 21 to the bride's father and to receive some clothes in return. The Nái apparently takes no part in the betrothal. When the date of the wedding has been fixed, which is always a Thursday, the Nái is sent with a string in which are tied as many knots as Thursdays will intervene between the date of despatch and the wedding. The rest of the ceremonies are much the same as in the case of Ranghars.

The marriage customs in vogue in the Sirsa Tahsíl will be found fully described in para. 119 of Mr. Wilson's Settlement Report of Sirsa; they are much the same as those found in other parts of the Hissár District.

Customs connected with death. Hindús.

Among Hindu Jats and Hindús generally there are no special ceremonies observed in the case of the death of a child under seven years age; it is simply buried.

On the approach of death in the case of older persons *panni* or *dáb* grass is spread on the ground and the dying person is placed on this. This rite is called *bhon*. The period of *patak* or ceremonial impurity of the house and its inmates begins from the moment of death. After death, gold, *munga*, Ganges water and *tulsi* leaves are placed in the deceased's mouth. The Chamárs only put a silver ring. The corpse is washed and clothed in new unwashed clothes, *i. e.*, a *pagri*, *dhoti* and *chádar*. The clothes in which the deceased died are given to the Dhának. A bier (*arthi*) is made of bamboos and it should contain at least one stick of the *dhák* wood. This is strewn with grass and cotton tufts and the body is then placed on it. A lamp is lighted which is kept burning in the house till the twelfth day after death. The friends place a pile of wood in front of the door and carry each a stick to the burning ground (*challa*). The bier is carried by four men with the feet foremost. One of the bearers is the son. As

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the procession leaves the house a *pind* or ball of flour is placed at the house door. Another *pind* is deposited at the village gate as the procession passes, and another on the road where the bearers of the bier change places. At the *challa* the pyre is prepared and the body placed in it. The son or chief mourner who performs the ceremonies (*kiria karm*) sets fire to the pyre with a torch of *pula* grass. He at the same time sprinkles water out of an earthen vessel round the pyre and then places the empty vessel, mouth downward, at the head of the pyre, and a third *pind* with a *paisa* on it is placed inside this vessel. When the pyre is alight, the chief mourner with a long stick knocks a hole in the skull (*kapal*) of the deceased and calls on the latter by name in a loud voice. Brahmans appear to put a lamp on the vessel at the head of the corpse. The mourners bathe and then return home. The Nái hangs a branch of *nim* over the door of the deceased's house and visitors take a leaf and chew it. On the third day after the funeral the *phul* or remains, consisting of the nails and large bones, are collected and taken to the Ganges by some male member of the family. In the neighbourhood of Tosham the remains are thrown into the Suraj Kund, a tank on the Tosham hill, and this no doubt points to the fact that in ancient times the spot was especially sacred.

On return from the Ganges the bearer of the remains goes straight to the *challa* where he sprinkles the pyre with Ganges water. Meanwhile the funeral ceremonies have been going on at the deceased's house. A Pandit performs a *katha,* that is reads the Shástras during the period that the *patak* lasts. On the eleventh day after death the Acháraj is fed at the tank or well by the deceased's relatives, but is not allowed to come into the village. He receives some clothes and money and sometimes a cow and a *chárpai.* On the night preceding the twelfth day a fire of thorns is lighted in the *angan,* and on the twelfth day *pátak* ends and the house becomes pure. On that day the Gujaráti Brahman comes to the house and is fed and receives fees (*dashna*) and clothes. On the thirteenth day the Gaur Brahman comes and is feasted, sometimes at the village temple. The ceremony of *gáotaran* also takes place. A small trench is dug on the ground of the *angan* of the house, this is filled with a mixture of Ganges water, milk, *ghi,* cow's urine, and cow dung, some of which is sprinkled about the house. The trench represents the Ganges. A cow is then produced, the Gaur Brahman takes hold of its head and pulls it over the trench, while the giver, a relative of the deceased, holds the cow by the tail. The Brahman finally carries the animal off. This concludes the funeral ceremonies.

Mussalmáns.

Among Mussalmáns, on the approach of death the Kázi is called and repeats the *yásin* in the ear of the dying person, while the bystanders repeat the *kalima.* After death the body is placed with its face towards Makka, and the body is washed by the Kázi and cotton is put in the ears and nostrils. The body is then dressed in a *tahmat* and a *kafan* or shroud and laid out on the bier (*janáza*) wrapped in a *chádar* with another *chádar* over all,

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The *janáza* is then carried off by four men with the head foremost. At a distance of forty yards from the grave the *janáza* is put down and prayers are read, and a Korán (previously purchased from him) is given to the Kázi for the benefit of the deceased's soul. This is called *hadia*. The body is then taken to the grave and placed in a recess at the bottom of the excavation on its side with the face towards Makka, the grave itself being dug north and south. The aperture of the recess is so closed with earthen vessels that when the grave is filled with earth none shall fall on the body. Gram and money are distributed to the Fakirs and *kalimas* are read. The *chádars*, which have been put on the body by friends, are given to the Kázi. The procession then returns and seventy paces from the grave it stops, and the *darúd* is said for the benefit of the soul of the deceased.

During the three days after death the relatives and friends of the deceased engage in saying the *kalima*, and for each *kalima* put on a heap a grain of gram. Twenty-five seers of gram are thus collected and on the morning of the third day (*tijá*) these are parched or else made into *bakli* and taken to the Masjid and there distributed to beggars, while the *kalimas* which have been read are formally offered for the good of the deceased's soul. During the three days the deceased's family do not eat at their own house but at those of their friends. On the tenth day (*daswán*) food is given to Fakirs and prayers said for the benefit of the deceased's soul, and this is repeated on the *biswán* or twentieth day after death. The last ceremony is the *chaliswán* on the Thursday nearest the fortieth day after death. On this day relatives and guests from all parts assemble at the deceased's house and give an account of the number of prayers which they have said for the benefit of the deceased, these are then formally offered by all for that purpose and a feast takes place. ✗

Bishnoís.

Instead of burning their dead the Bishnoís bury them in ground on which cows are wont to stand, and the place generally selected is the cattle yard or some times even the actual entrance (*deori*) of the house.

Meaning of ceremonies.

The above is a perhaps too detailed account of the ceremonial observances in force at the present time. The interest of the subject is an excuse for its length.

The most striking point about these ceremonies, especially those relating to marriage, are their number and minuteness, and the fact that almost every one has to be carried out by someone standing in a definite relation to the person principally concerned. The meaning of many of the ceremonies is now perhaps irrecoverably lost, but a careful study of them would beyond doubt throw much light on the tribal and social affinities of different sections of the population.

The marriage ceremony bears distinct traces of having grown out of a primitive system of marriage by capture, and

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Meaning of ceremonies.

some customs connected therewith, which have only lately been given up, point even more clearly to this. When the *barát* halted on the outskirts of the bride's village, a mimic battle with *kankar* pebbles used formerly to take place between the members of the procession and the village boys. The meeting of the bride's father and the bridegroom's father in the *gora* or in the village *chaunk* looks like the vestige of a *pancháyat* in which the village comes to terms with an attacking force. The red hand-mark put on the bridegroom's father as the *barát* leaves the village is certainly a token of the forcible abduction of the bride, and the ceremonies at the bridegroom's village after the return of the *barát* were evidently originally meant to indicate that the bride was henceforth bound to render services to her captor.

Character and disposition.

From an economic point of view the agricultural population of Hissár cannot be said to be badly off. So far as the eastern and central portions of the district are concerned it would perhaps be nearer the truth to say that prosperity is the general rule. Towards the west, on the light sandy soil of the Bagar, the conditions of life are certainly harder, but even here it would be difficult to say that poverty was prevalent. The standard of living among the Bagrís is certainly lower than it is among the Jats to the east, but its requirements are not inadequately met by their surroundings.

Jats.

The Jat, whether Bagri or Deswali, is, as a rule, well conducted and peaceably disposed, crimes of violence are rare, and those that are perpetrated are generally the result of a sudden quarrel and committed without premeditation. Cattle theft, which is common among other tribes, is rare among the Jats. The Jat is of course unsurpassed in the pursuit of agriculture, and his chief desire is to be let alone in the enjoyment of the fruits of his toilsome industry. He is loyal and contented, but an over-refined system of jurisprudence and the artful wiles of the native pleader are daily teaching him to become more and more litigious and quarrelsome. In fact this remark applies to most, if not all, the agricultural classes of the district.

Rájpúts.

The Rájpút, Hindu and Mussalmán, on the whole compare unfavourably with the Hindu Jat. They are for the most part thriftless, extravagant and improvident. Pride in their real or fancied superiority of descent precludes them from healthy manual toil in the field and shuts their women up in a more or less strict *pardáh*. Cattle lifting is the hereditary pursuit of many Ranghars or Mussalmán Rájpúts, and is regarded as at the most a very venial offence among them. Though more than indifferent as tillers of the soil, many of them make good cavalry soldiers.

Pachhádás.

The Pachháda or Rath of the Ghaggar valley and the tract adjacent thereto is, perhaps, on the whole, the most inferior specimen of the agriculturist to be found in the district. He is a miserable farmer, more extravagant and improvident than the

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Pachhádás.

Ranghar, and far more addicted to crime, especially cattle theft. Among other tribes the Pachháda is known as Rath or hard-hearted.

The Bishnoís

The Bishnoi is a class of Hindu agriculturist who has acquired for himself a distinct place in the ethnology of the district. He is an admirable cultivator, shrewd, intelligent, thrifty and prudent, keen in the pursuit of his own wealth and advancement, and not very scrupulous in the methods which he employs to attain it. The tribe or caste is probably the most quarrelsome and litigious in the district, and it is rare to find a Bishnoi village in which there are not deadly internal feuds. The Bishnoi, though a strong proprietor, is a most troublesome tenant. The caste is, as a whole, the most prosperous in the district, not excepting even the Jat.

Sikhs.

The Sikh Jats of Sirsa are by no means unworthy members of a fine nation. They are thrifty, industrious and intelligent, and though apt to be violent when their passions are aroused, withal generally orderly and quiet. They are especially addicted to opium eating, a practice which prevails also more or less all along the western border of the district.

Bágri Jats.

The Bágri Jat is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district, a result no doubt of the hard conditions of life in his native sand-hills in Rájputána. He makes up for his want of intellect however by thrift and industry.

Moral character.

Indulgence in spirits and drunkenness is practically unknown, but opium is consumed in fairly large quantities by Sikhs and Hindu Rájpúts. The Bishnoís are not allowed by their religion to either eat opium, smoke tobacco or to drink spirits, and excess in these matters is very rare in the district as a whole. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used.

Education in the strict sense of the word is very backward, though the agriculturist is not slow to learn what are his rights or how far our law will support him in an attack on those of his neighbour.

Tables Nos. XV, XVI, XVII and XXXV give statistics as to criminal trials, police enquiries, convicts in jail, and excise statistics.

Language.

Table No. VIII shows the numbers who speak each of the principal languages of the district for each tahsil and for the district as a whole.

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Language.

The figures in the margin give the distribution of every 10,000 of the population by language. The figures for Tahsíl Sirsa are shown separately.

Proportion per 10,000 of total population.

	District.	Sirsa.
Hindustáni	4,094	528
Bágri.	3,509	4,355
Punjabi	2,375	5,047
All Indian languages	9,996	9,991
Non-Indian languages	4	9

The languages or rather dialects of the district, as tabulated in the Census returns, may be properly placed into three broad classes: the Hindi (Hindustáni) dialect or dialects, the Bágri, and the Punjabi.

Hindustáni includes Urdú, which is of course nowhere a rural dialect, but confined to the more educated classes in towns, and it is needless to dwell on its characteristics here.

Hindi.

The Hindi, in which is comprised a large portion of the dialects of the district, may be taken to mean the common speech of the peasantry of the South Eastern Punjab, the original standard type of which is, or perhaps rather was, the Brij dialect of Mathra. It is of course not the case that the Hindi of the district conforms entirely to that standard, but it does so sufficiently to be differentiated thereby from the neighbouring Bágri and Punjabi dialects.

The most important characteristics of the rural Hindi are perhaps too well known too require detailed treatment here.

The boundaries of the tract in which a more or less pure Hindi is spoken in this district may probably be defined as follows, *viz.*, all that portion of the district south of a line drawn from Fatahabad to Tohána and east of a line through Fatahabad, Hissár and Kairu. This includes considerably more than half the area of the four southern tahsíls of the district.

Across the northern boundary of this tract, we come to Punjábi-speaking Pachhádás of the Náli tract and to the north-west of Fatahabad lies the Sirsa tahsíl in which pure Hindi is practically unknown.

Bágri and Hindi.

Across the western boundary of the Hindi-speaking tract we come to what may be regarded as debateable ground between Hindi and Bágri. There is no hard-and-fast line at which Hindi ends and Bágri begins. The change takes the form of an even broader pronunciation of the vowels than in Hindi and then a gradual change in the vocabulary, but within the limits of Tahsíls Fatahabad, Hissár and Bhiwáni the change is so slight that it is doubtful whether it can be said that true Bágri is spoken anywhere in these tahsíls. A considerable part of the debateable tract is held by Bágri immigrants, and the effect of the immigration has been to introduce a decided Hindi element into their Bágri rather than the reverse.

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Bágri and Hindi.

True Bágri as distinguished from Hindí is probably spoken in the south-west of the Sirsa tahsíl.

The original or standard type of Bágri, the language of the Bágar, appears to be the dialect of Márwár or Jodhpur which is prevalent through Western Rájputána. It is sometimes said to be a dialect of Hindi, and this is true if Hindi is taken to mean the language of Northern India; in the sense, however, in which Hindi has been used above, the fact is not so much that Bágri is a dialect of Hindi as that Hindi and Bágri are sister dialects which fade away into each other at their point of junction. The principal difference between them is that Bágri is considerably broader in the pronunciation of its vowels than is Hindi. A full discussion of Bágri and its peculiarities will be found in para. 100 of Mr. Wilson's Settlement Report of Sirsa.

Punjábi.

On crossing the northern boundary of the tract defined above we first meet with Punjábi among the Pachhádás of the Ghaggar valley; the same language is found all the way down the length of the valley into the Sirsa tahsíl and nearly to the point where it crosses the Bikánir border. In the portion of the Sirsa tahsíl south of the Ghaggar valley, Bágri is the ordinary speech which changes to Punjábi on the north of the Ghaggar. Thus the Punjábi-speaking tract embraces the valley of the Ghaggar and the portion of the district to the north of it.

In Tahsíl Fatahabad Punjábi, as spoken by the Pachhádás, and the Hindi are brought into contact, while in Sirsa this same form of Punjábi and the true Bágri meet each other. The Punjábi of the district may be divided into two dialects: Punjábi properly so called, the natural ton gue ofthe Sikh Jat and the speech of the Mussalmán Pachháda from the west which embraces the dialects entered in Table X as Pachhádi or Rathi. Rath (ruthless) is only another name for Pachháda and Pachhádi and Rathi are identical.

Both the real Punjábi and the Pachhádi are characterised by the shortness of the vowels; but Pachhádi is distinguished from true Punjábi by the still greater prevalence of nasal sounds and by a slight admixture of Hindi and Bágri words. The true Punjábi is spoken by the Sikh Jats in the Sirsa tahsíl north of the Ghaggar, in Budhlada and by the colonies of Patiála Sikh Jats found here and there along the Ghaggar in the Fatahabad tahsíl. Pachhádi is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

Thus within the limits of the Hissár district the Punjábi of the north, the Hindi of the south-east, and the Bágri (Marwári) of the west meet and intermingle in different degrees. Of the

Punjábi.

three, Bágri and Hindi are the nearest allied, and must probably be considered not so much as different languages as different dialects of the speech of that portion of Northern India which lies to the south of the course of the Ghaggar. Punjábi must be considered a distinct language, and it intermingles with Hindi or Bágri through its dialect Pachhádi much less than do either Hindi or Bágri with each other.

Education.

Table XIII gives statistics for education as ascertained at the Census of 1891 for each religion and for the total population of the district.

	Education.	Rural.	Total.
Male	Under instruction ..	28	69
	Can read and write	289	429
Female	Under instruction ...	0·4	1·01
	Can read and write	2	7

The figures in the margin show the number educated among every 10,000 of the population of each set according to the census returns of 1891.

Statistics regarding the attendance at Government and Aided Schools will be found in Table XXXVII.

The distribution of the scholars at these schools by religion and the occupation of their fathers as it stood in 1890-91 is as shown in the margin. The above figures show that education has made but little progress in this district, and looking to its comparatively recent colonization and its still more recent development, perhaps nothing else can be expected. There is, however, a considerable difference in the exent to which education has permeated various castes and religions.

Detail.	Boys.	Girls.
European and Eurasian	...	...
Native Christians	4	...
Hindús	1,486	...
Mussalmáns	390	...
Sikhs	42	...
Others	1	...
Agriculturists...	619	
Non-agriculturists	1,304	

Education by religions.

The Jains are far superior to all other religions in the matter of education. Nearly 40 per cent. can read and write, and nearly 8 per cent. are under instruction. This of course is no doubt due to the fact that the majority of the Jains are *banyas* who are fully alive to the advantages of education. The Hindús generally are more educated than Sikhs and the latter more so than Mussalmáns.

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Education by religions.

The table in the margin gives the percentages of persons literate and learning by religions.

	Learning.	Literate.
Jain	7·08	38·10
Hindu	0·73	5·02
Mussalmán	0·43	1·36
Sikh	0·26	2·58

The percentage among Hindús is depressed, owing to the fact that they include a majority of the agriculturists of the district.

The persons returned as literate among the Hindús include a considerable number of semi-literate persons, such as the village *banya* whose education is little more than nominal, and consists in little more than being able to write up his *bahis* or account-books with difficulty in the Mahajani or Lande character and to read the entries with equal difficulty. To read anything written by another is often too severe a test for his education. Most of these *banyas* have of course never had any regular instruction in their youth, but have picked up a smattering in the course of their daily business.

Mussalmáns.

Education among the Mussalmáns as far as it goes is probably of a higher character than that among the Hindús. Mussalmán *maktabs* or village Kuran schools are few as compared with the Hindi Schools kept by the Pandits, and Mussalmáns thus have to resort for education to the Government schools. Figures also would seem to show that Mussalmán boys are kept longer at school than those of Hindús.

By castes.

As regards caste the Kayeths appear to be more generally educated than the members of other castes, as over 50 per cent. of their numbers are literate. In the case of *banyas* the percentage is 35 and in that of Khatris 31. Among Mussalmáns, the principal educated caste are the Saiyads, of whom more than 10 per cent. are literate.

A knowledge of English is proportionally most extensive among Kayeths and in a much less degree among Khatris. Among other castes it is insignificant.

Means of education.

In regard to the sources of education Census statistics would seem to show that some 65 per cent. of those under instruction are being educated in Government schools and the balance are under private instruction. There are at present 5 Middle Schools in the District, 3 Anglo-Vernacular, *viz.*, those at Sirsa, Hissár and Bhiwáni, and 2 purely Vernacular at Hánsi and Barwála. There are also in all 45 Vernacular Primary Schools. The above are certainly sufficient to meet the present demand for education in the district. Indigenous educational instructions are very few and there are none in receipt of grants-in-aid from Government. What there are are Mussalmán *máktabs* presided over by the village mosque attendant. He teaches the village boys passages out of the Korán by rote,

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as part of his customary duties, for which he receives a fixed amount of grain per plough at harvest time and customary fees at weddings and such like.

Means of education.

A Nágri School taught by a rural Pandit is sometimes met with at which the boys are taught to write in the Mahajani character. Education is thus at a low ebb; the classes which desire it and value it do so not for itself but for the prospects which it opens up, more especially that of Government employment. One very appreciable hindrance to education is due to the inability of the intelligent Zamíndár, whose son has passed through the Primary Village School, to send him away to the nearest Middle School, which is generally at a long distance, and the customary scholarship of Rs. 2 per mensem gives but little help.

Female education is practically unknown and there is not a single Government female School in the District.

Poverty and wealth of people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures on the margin show the working of the income-tax for the years 1886-87 to 1890-91 (both inclusive) and Table XXXIV A gives statistics for the income-tax for each year from its imposition.

Assessment.		1886-87.	1887-88.	1888-89.	1889-90.	1890-91.
Class I ...	Number taxed ...	14	12	16	22	17
	Amount of tax ...	253	264	356	454	435
Class II ...	Number taxed ...	...	...	...	...	...
	Amount of tax ...	...	...	...	...	...
Class III ...	Number taxed ...	...	...	...	...	...
	Amount of tax ...	...	...	...	...	...
Class IV ...	Number taxed ...	972	1,085	1,216	1,511	1,517
	Amount of tax ...	20,161	22,395	27,063	33,353	33,024
Class V ...	Number taxed ...	...	...	...	...	...
	Amount of tax ...	...	...	...	...	...
Total ...	Number taxed ...	..	...	...	...	...
	Amount of tax ...	...	...	...	...	...

Towns.

Several of the leading commercial houses in Bhiwáni and Sirsa are very wealthy and have trade connections in other parts of India, and the commercial classes generally are well off. The agriculturists and the artisans in the towns are, however, generally poor, and the expenses attending a town life fall on them somewhat heavily.

Villages.

The rural agriculturists cannot on the whole be said to be other than well off, and where this is not the case, the reason is to be found generally in the character of the people themselves. The Jats of the eastern portions of the district are able to

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Villages.

maintain a very fairly high standard of comfort and to withstand the effects of bad seasons without any very serious difficulty. The Jats of the Bágar and the western portions of the district generally have not and could not maintain so high a standard of comfort, but they have what are for them the necessaries and some of the luxuries of life. Migratory instincts still survive in the Bágri, and in seasons of scarcity he finds no difficulty in leaving his village and moving for a time to places where conditions are more favourable, or he will start with his camel and carry for hire or himself import grain and sell at a profit. The Bágri in short, unlike the eastern Jat, is far from dependent on his crops alone, and is versatile in resources for making both ends meet in times of scarcity.

The Rájpút, Mussalmán and Hindu, and the Pachháda are, as a rule, far inferior to the Jats in point of worldly circumstances, a fact due mostly to their idleness and want of thrift. Though land-owners, they are miserable cultivators and a large part of their land is, as a fact, held by tenants who can do more with it than they could themselves. The tenants generally pay fixed cash rents, and thus the Rájpút's income is secure, but he does not derive such benefit from a good harvest as does the self-cultivating Jat. Rájpúts are very largely in the hands of the *banya* and seldom make any real effort to clear themselves of debt. After a good harvest a Jat will clear off most if not the whole of the *banya's* debt incurred in the previous bad seasons, a Rájpút, as noted above, is not in a position to do this.

In years of scarcity the Rájpút's credit with the *banya* is far lower than that of the Jat, and he can only get loans of grain, &c., at exorbitant interest. Tenants form an important part of the agricultural population of the district; they are on the whole prosperous, many of them far more so than the land-owning tribes, and they can afford to pay fairly high rents to keep possession of their land in seasons when there are few or no crops.

On the whole the agricultural classes are in very fairly comfortable circumstances in spite of the adverse agricultural conditions under which they live, and this is due, no doubt in a large measure, to the absence at present of any excessive or even immoderate pressure of population on the soil.

SECTION D.—TRIBES AND CASTES.

Chapter III, D.
Tribes and Castes.
Statistics.

Table IX gives the figures for the principal castes and tribes of the district by sex and religion; while Table IX A. shows the numbers of the less important tribes and castes. There are no statistics available showing the local distribution of castes and tribes.

Local distribution of tribes and castes

The following table, however, taken from the final Report of the recent Settlement shows the distribution of proprietary right throughout the District among different tribes.

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Tribes and Castes.

Local distribution of tribes and castes.

OWNERSHIP BY CASTES.

1	2	3	4	5	6	7	8	9	10
	Hindu Jat.			Skinner family.			Brahmin.		
Tahsil.	Percentage of whole area.	Average cultivated area. Per holding.	Average cultivated area. Per owner.	Percentage of whole area.	Average cultivated area. Per holding.	Average cultivated area. Per owner.	Percentage of whole area.	Average cultivated area. Per holding.	Average cultivated area. Per owner.
Bhiwáni	34·3	42·5	27·0	0·9	3,517·5	3,517·5	8·2	21·5	14·7
Hánsi	57·5	25·2	17·3	10·8	723·3	1,794	7·5	16·8	10·6
Hissár	38·0	30·9	23·1	12·0	693·1	1,321·7	1·2	21·4	18·1
Fatehabad	33·6	35·0	26·0	11·8	63·1	177·0	0·9	16·	11·8
Sirsa	28·4	69·2	197·3	3·7	1,451·2	290·2	0·7	349·9	131·2
District Total ...	36·3	40·6	45·0	8·0	733·4	1,038·6	2·9	20·1	13·4

OWNERSHIP BY CASTE.

	20	21	22	23	24	25	26	27	28
	Pachhada.			Pathan.			Bishnoi.		
Tahsil.	Percentage of whole area.	Average cultivated area. Per holding.	Average cultivated area. Per owner.	Percentage of whole area.	Average cultivated area. Per holding.	Average cultivated area. Per owner.	Percentage of whole area.	Average cultivated area. Per holding.	Average cultivated area. Per owner.
Bhiwáni	...	...	...	...	...	...	0·9	41·5	25·6
Hánsi	...	...	...	1·6	388·9	389·	...	...	...
Hissár	...	...	...	1·	150·	113·8	3·4	28·3	19·3
Fatehabad	15·	29·	16·	4·6	89·	72·	2·3	126·	81·
Sirsa	...	...	...	4·1	92·2	55·1	0·9	585·3	280·9
District Total ...	3·3	28·6	16·5	2·8	95·1	66·6	1·5	57·2	37·8

OWNERSHIP BY CASTES.

11	12	13	14	15	16	17	18	19
Mahajan.			Hindu Rajput.			Mussalman Rajput.		
Percentage of whole area.	Average cultivated area.		Percentage of whole area.	Average cultivated area.		Percentage of whole area.	Average cultivated area.	
	Per holding.	Per owner.		Per holding.	Per owner.		Per holding.	Per owner.
7·0	22·	13·3	27·	30·4	26·	11·4	31·7	21·9
4·3	37·3	16·2	2·5	48·1	30·9	8·3	29·4	18·9
6·9	57·5	39·3	3·6	78·8	14·3	6·9	53·3	29·0
9·0	142·2	89·5	2·8	119·	87·	7·	44·6	29·1
8·9	47·2	212·8	2·3	401·5	575·5	16·5	252·4	86·0
7·6	70·1	39·9	6·3	38·3	31·6	10·8	61·7	36·2

OWNERSHIP BY CASTES.

29	30	31	32	33	34	35	36	37	38	39	40
Sayad.			Others.			Jat Sikh.			Total.		
Percentage of whole area.	Average cultivated area.		Percentage of whole area.	Average cultivated area.		Percentage of whole area.	Average cultivated area.		Percentage of whole area.	Average cultivated area.	
	Per holding.	Per owner.		Per holding.	Per owner.		Per holding.	Per owner.		Per holding.	Per owner.
...	...	...	10·9	24·3	10·7	...	...	...	100	31·4	40·4
0·4	990·	990·	7·1	11·6	8·0	...	...	...	100	26·6	17·7
4·3	58·1	54·5	18·1	15·5	11·2	...	...	...	100	24·6	24·
·7	114·4	89·3	12·3	24·4	16·7	3·2	20·0	17·0	100	39·9	27·5
...	50·	37·5	11·7	69·9	40·7	22·3	153·6	78·9	100	207·3	97·4
0·9	67·9	62·3	12·2	23·0	14·7	7·9	87·9	55·8	100	45·7	29·0

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Tribes and Castes.

Local distribution of tribes and castes.

The general distribution may be briefly summarized thus. The eastern half of Bhiwáni contains a large number of Hindu Rájpút villages, while the rest is occupied by Jats who are Deswális to the east and Bagrís to the west, and also by a large number of Mussalmán Rájpúts of the Játu clan. Hánsi tahsíl is almost wholly occupied by Jats except for a group of Mussalmán Játu Rájpút villages to the south-west.

In Hissár Jats and Rájpúts, the latter mostly Mussalmán, are intermingled, but Jats predominate on the east side of the tahsíl.

The southern half of the Fatehábad tahsíl is held by Jats for the most part, who are Deswális on the east and Bagrís on the west. North of the Jats we find Mussalmán Ranghars and north of them again along the Ghaggar valley Pachhádás with some admixture of Sikh Jats from Patiála and Mussalmán Dogars from the north.

In Sirsa the Bagri Jats is found alone to the south of the Ghaggar, the Pachhádá along the Ghaggar and the Sikh Jat to the north of the Ghaggar in the Rohi tract. On the western lower of the latter, there are a few villages of Bagri Jats.

Former inhabitants. History of tribal colonisation.

The limits of tribal territories as at present in existence are the result of a comparatively very recent colonisation. In regard to the former inhabitants little is known and but little can be gathered from what we do know. The settlement of the Tunwar Rájpúts from Delhi in this district is probably the earliest tribal movement of which we have any authentic record. This has been dealt with in Chapter II and will be noticed below. They appear to have been followed by Chauhán Rájpúts who did not apparently, however, come in large numbers, or if they did only made a temporary stay. The Játu Rájpúts, a younger branch of the Tunwar clan entered the district from Rájpútána after the expulsion of the clan from Delhi. The Punwar Rájpúts made their appearance in the south-eastern corner of the district at an early date. Tradition says that they were allied by marriage with the Chauháns of Delhi from whom they received a grant of territory around Kalánaur and Rohtak. Thence they found their way into this district where they come into conflict with the Játús who stayed their further progress.

The predecessors of the present tribes of Deswálí Jats appear to have advanced into the district from the south-east, and many of their villages on the eastern border are very old.

The Sirsa tahsíl was no doubt the seat of a fairly advanced civilisation in ancient times, but when the tract came under British rule, it was and had been for a long time an uninhabited waste and there is practically no information available as to the former distribution of tribes in that part beyond this that the non-descript collection of tribes, now known as Pachhádás, have for ages led a wandering predatory life with their herds of cattle along the banks of the Ghaggar.

Former inhabitants. History of tribal colonisation.

The four southern tahsíls of the district thus present more or less definite traces of ancient tribal colonisation, but the limits of the ancient tribal territories have been greatly obliterated by the widespread desolution ensuing upon the famines and political disturbances which the district experienced before the establishment of British authority. The condition of the district at that epoch has been sketched in Chapter II, and it is from that epoch that the modern colonisation and development of the district dates.

Modern colonisation.

That colonisation was in part a return of the former inhabitants and partly an immigration of entirely new tribes. Some of the larger and stronger village communities on the Ghaggar, along the western Jumna Canal and in the eastern portions of the modern tahsíls of Hánsi and Bhiwáni managed, but with difficulty, to maintain their existence through all the troublous times which preceded British rule. Many of their inhabitants it is true, threw up their land and fled, but the villages, as a whole, continued to exist as inhabited units (*basásat*). The smaller and weaker villages of course disappeared, the inhabitants either flying towards the districts on the east or else congregating for safety in the larger villages in their vicinity.

Bagri Jats.

With the restoration of law and order the former inhabitants in many cases returned to their lands, and thus the rough features of the ancient tribal distribution were to some extent maintained, but at the same time a very large influx of Jat clans from the Bagar took place and these form the present Bagrí Jats of the district. They are of various *góts* which will be noticed below. The Bagri Jats are confined, roughly speaking, to the western portion of the district. In Sirsa they are with few exception found only to the south of the Ghaggar stream; in Tahsíls Fatahabad, Hissár and Bhiwani they are settled in a more or less well defined strip along the western border. The Bagri Jats have not penetrated as proprietors into the east of the district but they are often found there as tenants.

The fact is that at this point of junction it is very difficult to distinguish between the Bagri and the Deswálí Jats, their language, manners and customs; these are so similar that it is only where the Jats of the eastern and western borders of the district are compared that the differences between them become apparent.

Sikh Jats.

While the Bagri Jats were advancing into the district from the west, the Sikh Jats of Patiála and the Málwa were pressing on from the north-east and occupying extensive areas of land in what are now the northern parts of the Sirsa and Fatahabad tahsíls.

Mussalmán Rájpút tribes.

For generations previous to the modern colonisation of the Sirsa tahsíl, the tract had been the battle ground of wandering Mussalmán Rájpút tribes, Bhattis, Joiyás and Wattus, whose permanent homes, so far as they could be said to have been settled premanently anywhere, were in the case of the two former the

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Mussalmán Rájpút tribes.

territories to the west now included in the States of Bikaner and Jaisalmir and in that of the latter those along the bank of the Sutlej in the present districts of Montgomery and Ferozepore. Upon the establishment of British supremacy large numbers of these tribes settled down in the present Sirsa tahsíl.

The non-descript class of Mussalmán tribes known as Pachhádás who appear to have come in early times from the riverain tracts in the south-west of the Punjab to the valley of the Ghaggar, and there carried on a perpetual predatory warfare as wandering marauders, frequently penetrating far southward into Hissár, also had to abandon these migratory habits and settle down. Their occupations up to that time had been largely, if not entirely, pastoral, and so they continued for many years; they have, however, now for some time taken to less congenial agricultural pursuits, although they have by no means entirely abandoned their pastoral habits.

Minor immigrant tribes.

The above sketch will give some idea of the lines upon which the modern colonisation of the district, so far as the more important agricultural tribes are concerned, has proceeded.

In regard to the less important tribes there is not much to be said.

Of the Kumhárs, who are important only by reason of their numbers, a large proportion have come in modern times from the States of Rájpútána on the west, and the same remark applies to the Aherís and Thorís.

The Tarkháns are found entirely among the Sikh and Mussalmán tribes in the north of the district and probably came in with them.

The Gújars are by no means an important tribe in the district, they appear in nearly all cases to have come into the district from south-east Rájpútána, and their immigration is probably not unconnected with that of Rájpút tribes.

Description of principal tribes and castes with their subdivisions. Jats.

By far the most important group of agricultural tribes in the district, socially and economically, if not politically, are the Jats. They comprise 40 per cent. of the population of the district and may be divided roughly into four broad classes thus:—

(i) The Deswáli Jats of Hariána or the Des country, a tract which extends roughly over the eastern half of the four southern tahsíls of the district.

(ii). The Bagri Jats who are immigrants from the Bagar country of Bikaner.

(iii). The Sikh Jats of Sirsa who, as already stated, have come from the Málwa country in the north and from Patiála.

(iv). Mussalmán Jats from the west who form a small part of the Pachhádás of the Ghaggar valley and have already been referred to.

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Description of principal tribes and castes with their subdivision Jats.

The Deswáli and Bagri Jats are practically all Hindús and social intercourse, and as a general rule intermarriage, takes place between them. It has already been stated that it is difficult to draw the line between Deswáli and Bágri in the tract where they intermingle, but the Deswáli of the eastern border differs markedly from the Bágri of Sirsa and the western border of the district.

The Bágri Jat, though a thrifty and industrious agriculturists, is of slighter physique and duller intellect than the Deswáli who looks down upon him. This difference is not a racial one, but due probably to the harder conditions of life which prevail in the Bagar. The Deswáli Jat, on the other hand, is a lusty specimen of humanity, a thrifty and excellent agriculturist, and far superior in everything but perhaps social rank to the other agricultural tribes of the district.

Shibgotra and Kasábgotra Jats.

There is another division of Deswáli and Bágri Jats commonly recognised throughout the district, *viz.*, that into Shibgotra and Kasábgotra Jats. The Shibgotrás are so named from the fact that their ancestor is traditionally said to have sprung from the matted hair of Siva. The Kasábgotra, on the other hand, claim that their forefathers were originally Rájpúts, who took to agriculture and the remarriage of widows and so sank in the social scale. The Shibgotrás, on the other hand, assert that they are *asl* Jats and do not claim Rájpút origin. There are said to be 12 *gôts* of Shibgotra Jats. The tradition as to their origin is as follows: one Bárh, a Shibgotra, made himself master of a large portion of Bikáner; he subsequently founded a town named Jhansal, and from his 12 sons sprang the 12 *gôts* of the Shibgotrás, of whom only three or four are to be found in this district. They do not intermarry with each other but only with the Kasábgotra Jats. This difference of traditional origin may, not improbably, point to a real difference in descent, and the Shibgotrás may have been originally non-Aryan aboriginies, whose chief deity was Siva, and with whom the less militant tribes of the Aryan invaders intermarried adopting at the same time to some extent their social customs and worship, thereby sinking to their social level and becoming Jats. This would also account for the prevalence of the worship of Siva among the Jats.

Deswáli and Bágri Jat tribe.

The principal tribes of Deswáli and Bágri Jats to be found in the district are the following as returned in the census of 1891:—

Bhainiwál	... 3,625	Nain ...	... 1,158
Chahíl	... 2,844	Puniya	... 2,019
Ghatwál	... 1,919	Sangwán	... 1,339
Jakhar	... 2,439	Dallal ...	...
Pahal	... 696	Shoran	...
Mán	... 631	Kabirawán	...

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The last three tribes with many others were in the census returns classed as miscellaneous, and no separate figures are available for them.

Deswáli and Bágri Jat tribes.

Bhainiwál Jats.

The Bhainiwál Jats are a Bágri tribe, but they claim to be Deswálís. They appear originally to have been Chauhán Rájpúts of Sambhar in Rájpútana, whence they spread into Bikáner and Sirsa, and thence in small numbers into Tahsils Fatehabád and Hissár.

Chahíl.

The Chahíls are probably also Bágri. They appear to have been settled originally in Bikaner.

Ghatwál Jat.

The Ghatwáls are a tribe of Deswáli Jats, also known as Malaks. They claim to be Siroha Rájpúts and to have come from Garh Gazni wherever that may have been. The Ghatwáls state that they settled in Mohra in the Rohtak district, where they were under the heel of the Rájpúts to such a degree that their women had to wear nose rings of straw. The Jats attacked and overcame the Kalánaur Rájpúts in a dispute arising out of a marriage procession, but peace was made and both parties settled down. Subsequently the Rájpúts invited the Ghatwáls to an entertainment and treacherously blew them up with gunpowder; one Ghatwál woman who was not present was the sole survivor. She happened to be in the fields at the time and was found there by a Brahman of Depál now in Hánsi tahsíl, which also was the place where the woman's family lived. The Brahman conducted her in safety to her father's home at Depál. While refusing all reward he stipulated that the child with whom the woman was pregnant should be his *jajmán*. The woman gave birth to two sons who founded the villages of Sultánpur and Umra, now in the Hánsi tahsíl, and the Brahmans of Depál are to this day the *parohits* or family priests of the Ghatwál Jats of those villages.

Jákhar Jats.

The Jákhars are Deswálís and are said to be sprung from a Rájpút tribe variously stated as Chauhan and Udha. An ancestor, Jaku, appears to have settled in Rái Bagri in Bikáner and thence removed to Jhajjar in Rohtak. It is related of him that a Rája of Dwárka had a large heavy bow and arrow made, he promised that whoever should lift it up should be raised in rank above a Rája. Jaku attempted, but failed, and for shame left his native country and settled in Bikaner. This story puerile though it appears, is very possibly a mythical version of the true facts, *viz.*, that the Jákhars became Jats by degradation from the military caste of Rájpúts. They take their name from their probably mythical ancestor Jaku. They own the large village of Kheri Gangan in Hánsi.

Páhal Játs.

The Páhal Jats were originally probably Bagrís and are said to have immigrated from the direction of Sirsa.

Mán Jats.

The Mán, Dallal and Deswál Jats are said to be descended from Mán, Dille and Desal, the three sons of one Dhanna Ráo of Silanthe in Rohtak by a Badgujar Rájpút woman. They are

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Páhal Játs.

evidently closely connected as they do not intermarry. The Máns are found both among the Sikh Jats of Sirsa and the Deswáli Jats of Hánsi and Hissár, but the former are probably most numerous.

The Mán Sikh Jats of Sirsa give the following traditional account of their origin. They state that their ancestor Mán, a Punwár Rájpút came from that geographical myth Garh Gazni and settled in Patiála in the time of a Rája Bhainipál. His descendants form the Mán tribe and are connected with the Sindhu Jats who are descendants of Sindhu, one of the 12 sons of Mán.

Nain Jats.

The Nain Jats claim to be of Tunwar Rájpút origin. If so they came probably from the South-east from the direction of Delhi.

Puniya Jats.

The Puniyás belong to the Shibgotra section of the Jats, being descended, as they state, from Puniya, the eldest of the sons of Bárh. They claim no Rájpút origin.

Sangwan and Sheorán.

The Sangwan and Sheorán Jats are apparently closely connected and have an identical tradition as to their origin. They say that their ancestors Sanga and Shora were Chauhán Rájpúts of Sirsa; these Chauháns emigrated, the Sangwán into Dadri where they held 40 villages and the Sheorán into Loharu with 75 villages. They settled down and married Jat women and so became Jats.

Kalirávan.

The Kalirávan Jats state that they are descended from a Siroha Rájpút by a Jat woman of the Nain tribe.

Sikh Jats.

The chief classes of Sikh Jats are as follows :—

Dháriwals	... 1,239	Sidhus	... 4,531
Dhillon	... 1,268	Sindhús	... 2329
Gil ...	... 1,101		

Dháriwáls.

The Dháriwáls are almost entirely confined to the Sirsa tahsíl. They state that they are sprung from Tunwar Rájpúts by marriage with women of inferior tribes. They are numerous in Ferozepore and Patiála where they trace their origin to Daránagri which was apparently somewhere in the direction of Delhi.

The Dhillons, like the Dháriwáls, are found chiefly in the Sirsa tahsíl. They claim descent by social degeneration from the Punwár Rájpúts. The present Dhillons of the district appear to trace their origin to Basin in the Lahore District.

Gil.

The Gil Jats are another Sirsa tribe; they trace their descent to a Rája Bhainipál, a Biráh Rájpút. They appear to have come originally from Bhatindá, whence they dispersed in the Chalisa famine of Sámbat 1840. In Ferozepore the tradition appears to be confined to the Wadan section of the Gils, and it is probably this section which has settled in Sirsa.

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Sidhus.

The Sidhu Játs are closely connected by local tradition with the Hindú Bháti Rájpúts. It is said that the ancestor of these Rájpúts, by name Bhátti, together with his brother Sunríja, came into this part of the country from the direction of Mathurá. Risálu, a descendant of Bhatti, had two sons, Jaisal and Dusál, the former of whom was the ancestor of the Hindú Bháti Rájpúts. Dusál had a son, Junhár or Jáunra, who married wives of inferior castes by whom he had sons from whom various tribes of Játs are sprung. The whole of the Sidhú tribe including the Barárs are sprung from Batera, a son of Junhár, intermediate ancestors being Sidhu and Barár.

No doubt this legendary descent expresses what is the fact, *viz.*, that the Hindú Bháti Rájpúts and the Sidhú and Barár Sikh Játs are closely connected. But as will be shown below in the case of Mussalmán Bhátis, who are also connected, the common ancestor came immediately, probably not from Mathurá, but from the upper Punjab.

Sindhú Jats.

The Sindhú Játs appear to be connected with the Mán Jats and claim descent from Sindhú one of the 12 sons of Mán, a Punwár Rájpút of Gárh Gazní, who settled in Patiála in the time of Rája Bhainipál. He adopted the custom of Karewá and so became a Jat.

Musalmán Jats.

There are probably a few Mussalmán Jats from the west intermingled with the Pachádás of the Ghaggár, the latter, however, always claim Rájpút descent.

There are also a few Musalmán Bágri and Deswáli Jats to be found in the district, they are commonly known as Mula (unfortunate) Játs. Their ancestors were apparently forcibly converted to Islam.

Rájpúts.

The Rájpúts are in point of numbers the next largest group of tribes after the Jats. They comprise 19 per cent. of the population of the district, 80 per cent. of them are Musalmáns and the rest Hindús. Politically speaking they have been of more importance in the history of the district than the Jats, and though this importance is fast waning they are still commonly held to be of higher social rank than all other agricultural tribes.

The Rájpút of the district retains, but not perhaps in undiminished vigour, the military instincts of his ancestors; beyond this not much can said be in his favour. He is generally a lazy and very inefficient agriculturist, very often up to the ears in debt, but withal extravagant and fond of litigation, especially those who are Hindús. He still retains his pride of birth which leads him to look down on the far more worthy Jat who is immeasurably his superior in industry and its reward, easy circumstances. Above all the Musalmán Ranghár has an innate instinct for cattle lifting and has reduced this pursuit from a romantic past time to a science.

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Rájpúts.

The following are the principal Rájpút tribes as returned at the census of 1891. :—

Tunwár ...	9,113	Bhátti ...	9,522
Játu ...	12,608	Joiya ...	3,061
Punwár ...	8,975	Ráthor ..	848
Chauhán ...	15,508	Wattu ...	1,417

Tunwárs.

The Tunwárs undoubtedly form the oldest Rájpút tribe in the district. There are two strata of the tribe to be found representing two different waves of Tunwár emigrants. The first entered the district when the Tunwár dynasty, in the person of Anangpál I, was in the ascendant at Delhi and had not yet fallen before the Chauhán. The descendants of these earliest emigrants still hold the villages of Bahuná and Bosti and others adjacent to them and are specially notorious for their cattle lifting propensities.

Jatús.

The Jatús are in reality by far the largest Rájpút tribe in the district. The apparent excess in the case of Cháuháns will be explained below.

The traditional origin of the Jatús is somewhat as follows :—

On the establishment of Chauhán ascendancy in the Tunwár kingdom of Delhi in the time of Anangpál II under the great Chauhán Bisaldeo, the Tunwárs emigrated from Delhi to Jilopattán in the Shekhawàti country north of Jaipur. Dul Rám, a son or descendant of Anangpál, reigned there and his son Jairát extended the Tunwár dominion to Bágor in Jaipur. The present reigning family of Jilopattán are Tunwárs and the tract is called Tunwárvati or the country of the Tunwárs. By a Sánklá Rájpút woman Jairát had a son Játu, so called because he had hair (*Játa*) on him at the time of his birth. Játu subsequently emigrated to Sirsa where he married Palát Devi, the daughter of Kanwárpál, Sirohá Rájpút, the Rája of that part. Another daughter of this Rája is said to have been the mother of the famous Gugá Pír who was originally a Chauhán. Kanwárpál made over the Hánsi *iláka* to his son-in-law and the latter summoned his two brothers Raghú and Satráula from Jilopattán to share the tract with him. It was divided into three tappas or sub-divisions called after the names of the three brothers which are still well known among the peasantry.

Játu had two sons, Sádh and Harpál, and according to an ancient saying, Sádh founded the present village of Rájli and Harpál that of Guráná. It was about this time that the Chauhán, Rái Pithaurá (Pirthi Ráj), fell before the invading Musalmáns under Muhammad Ghorí and the Játús seizing their opportunity widely extended their power over pargánáhs Agrohá, Hánsi. Hissár and Bhiwáni. One Amratá seized 40 villages in Kanaund iláka and it is to this day the proud boast of the Játu that his ancestors once ruled over 1,440 kherás or villages.

Rághu and Satraulá Rájpúts, traditionally descended from the brothers of Játu, are also found in the district. That the

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tribal connection of the Játús Rághus and Satraúlás is close is shown by the fact that they do not intermarry. The above account of the origin of these tribes is of course traditional and no doubt rather mythical than actual, still I think that it is a fairly true foreshadowing of the real facts which are—that the Jatús, Rághús and Satraúlás are offshoots of the great Tunwár tribe and found their way into this district after the fall of the Tunwár dynasty of Delhi.

Of the Tunwárs the far greater portion are Musalmáns, while the Jatús are nearly equally divided among Hindús and Musalmáns, Mussalmáns on the whole predominating. Tunwárs state that they were converted voluntarily before the time of Aurángzeb.

Chauháns.

The large number of Chauháns appearing in the Census Returns of 1891 is due to the fact that many of the nondescript tribes on the Ghággár returned themselves as Rájpúts with Rájpút *góts*. The Sohú and Chotiá Páchádás so claim to be descended from Chauhán Rájpúts and returned themselves as such and the same remark applies in the case of many of the inferior tribes of the district. As a matter of fact the Chauhán tribe is not extensively represented in this district at the present time. In a previous chapter the history of early Chauhán rule in this part has been sketched and it need not be repeated here. The ascendency of the tribe does not appear to have been permanent, and the true Chauháns to be found in the district now have drifted in as immigrants from time to time. They may be divided into two branches, the Nimrána Chauhán and those of Sidhmúkh or as they call themselves the "Báráh Thál" Chauháns.

The Nimránás are the descendants of Rája Sangát, great grandson of Chahir Deo, the brother of Pirthi Ráj. They again are divided into two clans, the Ráths and the Bágáutás, the former being apparently the older branch. The Ráths of the district trace their origin to Játusáná and the Bágáutás to Khatauli both in the Gurgáon district.

The Báráh Thál Chauháns appear to have had a settlement of "twelve villages" near Sidhmukh in Bikánir not far from the shrine of the famous Chauhán warrior Gugá, and to have immigrated thence into this district.

Punwars.

According to local tradition the Punwárs emigrated from either Jilopattán or Daranágri and intermarried with the Chauháns of Delhi, who gave them a grant of villages round Rohtak and Kalánaur. This brought them into a contact with the expanding Jatús and a severe struggle ensued, which was stopped by a rough demarcation of their respective territories, a sand hill between Meham and Bhiwáni being fixed upon as the boundary.

Bháttis.

The Bháttis were at one time perhaps the most important Rájpút tribe in the district. It is almost entirely Musalmán. Like the Hindu Bháti Rájpúts, they are closely connected with

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Bháttis.

the Sidhú Sikh Jats. Tradition has it that the Sidhús Barárs are descended from Batera, a son of Rája Junhár, as has been stated before in connection with the Sidhú Sikh Jats, and that the Musalmán Bháttis are descended from Achal another son of Junhár or Jaunra through a later descendant, Barsi, who extended the Bhátti dominion from the south to Bhatner which the Bháttis held till they were expelled in the present century by the Rathor Rája of Bikáner. The Bháttis subsequently became the dominant power in the tract corresponding to the present Sirsa tahsíl and the northern part of Tahsíl Fatehábad, to such a degree indeed that up to the time of the Mutiny the tract was known as Bhattiána. They are now to be found principally along the Ghággar valley as far as Bhatner.

The traditional descent of the Hindu Bháti Rájpúts from Jaisal, the brother of Dusál, ancestor of the Sidhú and Barár Sikh Jats and the Musalmán Bháttis has already been noticed. Jaisal in A.D. 1156 founded Jaisalmír and its present Hindu Rájpút dynasty. Whatever may be the amount of truth in these traditional geneologies it seems clear that Hindu Bháttis, Musalmán Bháttis and Sidhú and Barár Sikhs are closely connected.

According to Tod, Bhátti, the common traditional ancestor of these three tribes, was the leader or chief of the Yádu race. The Yádus were Somavansa or of the lunar race and appear to have emigrated originally from Mathurá, and Allahabad (Prayág) to the countries beyond the Indus. After several centuries they returned under Rája Salváhan, and extended their dominion over the Punjab and Bhátti, a descendant of Salváhan gave his name to one branch of the Yádu race. Kehár, a descendant of Bhátti, led the Bháttis into Rájpútána and Jaisal, another descendant, founded the dynasty of Jaisalmir. The Hindu Bhátis, Musalmàn Bhattis and Sidhu Jats are thus no doubt all offshoots of the Yádu race, and the local tradition which makes Bhátti the common ancestor of the three tribes come direct from Mathurá to Rájpútána probably refers to the fact that that tract was the original abode of the race, while omitting all reference to the temporary emigration of the Yádus from India.

The head-quarters of the Bháttis are, or were, at Bhatner now in Bikáner territory. Barsi, a Bhátti, is said to have seized it in 1285 A.D. Whether or no this fort took its name from the Bhátti tribes is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Rája Bhárat. The only reason for preferring to accept this derivation rather than the more obvious derivation from the Bháttis, is that it is less likely to have been invented. However, this may be there is no doubt that the first Bhátti chieftain who established himself at Bhatner was Barsi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Jat marauders. At

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Bháttis.

length, in the reign of Násir-ud-din Mahmúd (1246—1266) it was restored, as a barrier to the inroads of Afghán and other invaders; the fort of Batindá, 40 miles to the north-east, and now in Patiála territory, being restored at the same time. At this period Zangez Khán was in charge of the Suba of Lahore. He was assassinated by order of Ghayás-ud-dín Balbán, who succeeded Nasír-ud-dín on the throne of Delhi; and it was in the confusion that followed that Barsi succeeded in occupying the fort of Bhatner. The fate of Barsi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Barsi was after his father's death compelled to sustain three several attacks of the Muhammadans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. On the other hand Munshi Amín Chand, the former Settlement Officer of the district, relates most circumstantially that Barsi held the fort till 1331, when a force being sent against him from Delhi, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, curried favour by becoming a Musalmán, and was left in charge of the fort. Bhairú's descendants for four generations continued to hold Bhatner but at last Fateh Khán, the reigning chief, becoming turbulent, was expelled by a force sent for his reduction by Bahlol Lodi, whose reign commenced in 1450. The Bhátti rule at Bhatner thus lasted for about 160 years.

Fateh Khán, after his expulsion, retired in the direction of Sirsa, and betook himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Shah (1719—1748). In this reign Shahdád Khán, Názim of Harriána, married a daughter of Muhammad Hasan Khán, and procured the grant of certain estates to his father-in-law. Hasan Khán was succeeded by his son Muhammad Amír Khán, and this chief in turn, gaining influence by marrying a daughter to the celebrated Najib-ud-daula, procured the title of Nawáb, and was appointed Názim of Harriána. This was a time of disaster for Harriana, what with the incursions of the Sikhs from abroad, and the internal fights and forays of the Bháttis and other wild tribes, the whole country was devastated until, it is said, only eight inhabited villages existed between Hissár and Sirsa. Nawáb Amin Khán died some years before the English conquest of the Marathás in 1803, and was succeeded by his two sons—the Nawáb Kamar-ud-dín and Khán Bahadar Khán. After a while these brothers divided the Bhátti territory; Fatahábad fell to Khán Bahádar Khán, and Sirsa and Rania to Kamar-ud-dín. The latter died not long after the separation, and was succeeded by his son Nawáb Zabta Khán. The Bhátti chiefs though nominally becoming subjects of the English Government in 1803, in fact maintained their independence for several years; Khán Bahádar Khán was the first to fall, his territory being confiscated in 1810. He afterwards obtained a life pension of Rs. 1,000 per month, and some representatives of his family who still reside at the village of

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Bhattis.

Májra are recorded as proprietors of two or three villages. Nawáb Zabta Khán, by a timely submission, escaped punishment in 1810. His turn, however, came in 1818, when, as has been already related, estates were confiscated. A pension of Rs. 1,000 per month was granted to him for life, which he held until 1827, when it descended, reduced to Rs. 500, to his son Ghulám Faríd Khán. Ghulám Faríd died at Rania in 1847, and his pension was divided; Rs. 200 per month were given to his son Mír Samad Khán, and the remainder to other members of the family. In the mutiny of 1857, however, the spirit of the Bhatti blazed up. Mír Samad Khán proclaimed himself independent, plundered Sirsa, and made incursions in various directions. After the suppression of the mutiny he, together with his uncle, Gauhar Ali Khán, was apprehended. Both were tried and hanged, and the family pension, with the exception of small life stipends to the wife and mother of Mír Samad Khan, was finally confiscated.

The Bhattis of the present day are all Muhammadans. The date of their conversion is differently attributed to the reign of Akbar and the time of Taimúr. The most probable epoch however of the change is the conquest of Bhatner in the time of Barsi at the end of the 13th century, as it is clear that either Barsi himself or his son Bhairu accepted the creed of Islám as the price of retaining Bhatner.

In character there is little to distinguish the Bhattis from their Rájpút neighbours already described.

Joiyas.

The Joiya Rájpúts are confined almost entirely to Sirsa. Tradition states that they are descended in the female line from Seja or Sumija who is said to have accompanied Bhatti, the common ancestor of the Hindu Bhattis, Mussalmán Bhattis and Sikh Sidhus in his immigration from Mathúra. As in the case of the Bhattis this probably means that the Joiyas are an offshoot of the *Yádu* race who separated off after the return of that race to India. The Joiyas of the district are all Mussalmáns.

Wattus.

The Wattus, another Mussalmán Rájpút tribe are as far as the district is concerned confined almost exclusively to the Sirsa Tahsíl, but beyond the district they extend into Firozpur and across the Sutlej into Montgomery. The Sirsa Wattus are all Mussalmáns and appear to have come some four or five generations ago from Montgomery and taken up land in the then uncolonised parts of Firozpur and Sirsa. Traditionally they are closely connected with the Mussalmán Bhattis and Sikh Sidhus, being descended from Rájpal, the son of Achal and grandson of Junhár or Jaunra, from whom also the Bhattis and Sidhus are said to be sprung.

Whatever may be the literal truth or falsity of all these geneologies, this much would appear to be clear that Hindu Bháti Rájpúts, Mussalmán Bhattis, Wattus and Joiyas, and Sikh Sidhu and Barar Jats are all sprung from the great

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Yádu Rájpút race and all separated after the return of the *Yádus* to India from beyond the Indus.

Pachhádás.

It is necessary to notice the collection of Mussalmán tribes locally known as Pachhádás, who have already been briefly referred to as having been returned in the census schedules as Rájpúts by caste and tribe. They are without exception Mussalmán and the tradition of other neighbouring tribes and as well as the name Pachháda by which they are commonly known points to their having come from the rivers Indus, Rávi and Sutlej in the "Pachhim" or west. Of all the tribes in the district they are probably the least prepossessing either in their antecedents or in their present developement. They are wretched agriculturists, lazy and indolent to a degree and absolutely improvident. They are ideal cattle thieves and would be ready to seize the first opportunity for a turbulent outbreak were the strong hand of Government removed. This they did without the least hesitation in the early days of the mutiny. Their tribal occupation is cattle-breeding, but agriculture is gradually taking its place. They are perhaps the last of all of the tribes in the district in which a healthy developement may be looked for. In recognition of their hard and unrelenting disposition they are sometimes called Rath (ruthless) by the neighbouring tribes.

They are divided into four principal clans as follows:—

(i) *Sohu Pachhadás.*—These men claim to be Chauhán Rájpúts, but the traditions as to their origin appear to be various. The Sohus of Bhirrana, the head-quarters of the clan, state that their ancestors came some eight generations ago from Ráwalpindi under a leader named Jatu *viâ* Bhatner and Ránia to Bhirrána. Jatu returned to Ráwalpindi, while Lál, his son, remained as leader and he is regarded as the founder of the present Sohu clan.

Another version is that the Sohus are Chauháns who came *viâ* Delhi from Jílopáttan near Jaipur and settled on the Rávi, whence they again migrated to Sirsa. On the whole the tradition as to Rájpút origin is too hazy to allow of it being regarded as satisfactorily established.

(ii) *Sukheras.*—These men claim to be descended from the Tunwár Rájpúts of Báhuna. Thirpal a Tunwár of that place married a Jatni and was in consequence outcasted. Thirpal is said to have settled in Basti Bhimán near Fatehabad and his descendants subsequently spread into Sirsa and as far as Abohar. They were, however, driven back again and settled in Bigar, which and Basti Bhimán are their chief villages. They take their name from Sukhá an alleged son of Thirpal. They intermarry with Wattus, but will not give their daughters to other Pachhádás though they will take their wives from among them.

(iii) *Hinjraon Pachhádás.*—This clan claims descent from the Sirohá Rájpúts and is said to have migrated from the banks

of the Rávi into this district. Their principal village is Hinjráon in the Fatehábad Tahsíl. They intermarry with Sohus.

Pachhádás.

(iv) *Chotia or Bhaneká Pachhádás.*—These say that they were originally Chauhán Rájpúts, but they appear in reality to be Dandiwál Jats, who were converted to Islám a few generations ago. The Dandiwáls themselves claim to have been originally Chauháns and state that they emigrated from Delhi *viá* Jaisalmir to Sirsa.

On the whole the claim of the Pachhádás to be regarded as Rájpúts rests on slender evidence even if we admit that as an intermediate stage they became Jats first. They differ from both Jats and Rájpúts in habits, manners and physique. They are on the whole far inferior to the Deswáli and Sikh Jats, although perhaps superior to the Bagri. Their facial type suggests a closer connection with the tribes of the Western Punjab than with the Rájpúts of Rájpútána or the Jats of the central and south-east parts of the Punjab.

Dogars.

The Dogars of the district are all Mussalmáns. They are confined almost entirely to that part of the Fatehabad Tahsíl lying to the north of the Ghaggar and including the Budlada *ilaqa*. There is, however, a considerable colony of them in Hissar Town.

The Fatehábad Dogars state that they immigrated from Herasi in Patiála, having come thither from the neighbourhood of Lahore. They state that the tribe includes 140 *gots*.

Gujars.

As has been already noticed the Gujars of the district have immigrated from Rájpútána.

Bishnois.

As has been already stated in a former section the *Bishnois* form a caste pure and simple, the connecting link in which is a common religious system consisting mainly in the worship of Jámbhaji as an incarnation of Vishnu. Tribally the *Bishnois* consist of Játs, Khatis, Rájpúts and Banyas. The first three classes appear to be confined mostly to Rájpútána and the Banya *Bishnois* to Moradábád in the North-Western Provinces. The adoption of the *Bishnoi* religion does not appear to absolve the members of originally diverse tribes and castes from the prohibition as to intermarriage, and marriage outside the caste is of course forbidden; thus *Bishnoi* Jats and *Bishnoi* Khatis will not intermarry, and they in all cases retain the *gots* of their original tribes. They abstain entirely from meat and are particularly careful of taking animal life in any form. They are forbidden the use of tobacco, and on the first and fifteenth day of each month no spinning or ploughing is allowed. Unlike other Hindús they cut off the *choti* or scalp lock and shave the whole head. The customs of the tribe connected with birth, marriage and death have been noticed elsewhere.

The *Bishnois* are thrifty, frugal and industrious, agriculture is by no means their only resource and they are ever ready to

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Tribes and Castes.
Bishnois.

turn every chance of profit to advantage; the consequence is that they are probably in more comfortable circumstances than any other peasantry in the district. They are, however, of an overbearing and quarrelsome disposition and somewhat addicted to litigation, which often takes the form of false criminal charges. They are as lax in the matter of truth as any tribe or a caste in the district.

Mális.

The Mális are exclusively Hindu. They are divided into four sections, *viz.*, Gola, Napabansi, Káchi, Máchi, which are again subdivided into various *gots*. There is no social intercourse among the sections, but the Golas who appear to be the highest of the four in social rank, say that they smoke and eat with Jats and Rájpúts. The Mális practice karewa marriage, the elder brother cannot, however, marry the younger brother's widow.

The traditional origin of the Máli is as follows. They were originally Kshatriyás; in order to escape the wrath of Paras Rám, while he was slaughtering the Kshatriyás, their ancestors in common with other Rájpúts abandoned their social rank and took to various callings, the Mális selected market gardening which is still their tribal occupation. The Mális have probably no claim to Rájpút descent.

Looking at the restrictions on social intercourse inside the tribe they would appear to be a combination of various tribes of low and diverse social rank, who have probably immigrated from a south-eastern direction, and are now united by a common occupation.

Arains.

The Arains or Rains are an exclusivley Mussalmán tribe, and are numerous in the Sirsa Tahsíl, which accounts for the large increase in their numbers as returned at the recent census. Their settlements are found along the valley of the Ghaggar in Sirsa and the adjacent parts of Tahsíl Fatehabad. The tribe claims to be of Rájpút descent, their ancestors having lost by caste by taking to agriculture. Their *gots* appear to bear Rájpút names such as Siroha, Chauhán, Bhatti. There is, however, one *got* called Katina which is said to consist of "*asl*" Rains who are not Rájpúts. The tradition of the Sirsa Rains is that they were expelled from Uch near Multan by their enemies and escaped by abandoning their military rank and taking to market gardening, the tribal occupation of their then neighbours the true Rains. They came and settled on the Ghaggar and up to the famine of 1759 (A. D.) they are said to have held the whole of the Ghaggar valley from Bhatner up to Tohána in Tahsíl Fatehabad. The famine combined with the attacks of marauding Bhátti Rájpúts weakened their hold on the land, and they finally broke before the "*chalisa*" famine of Sambat 1840 (1783 A. D.), and many of them emigrated to Bareli, Pilibhít and Rámpur in the North-Western Provinces. On the advent of British power they again expanded, principally in Sirsa. In the Fatehabad Tahsíl there are only two settlements of them, *viz.*, at Fatehabad and at Ahrwán.

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Arains.

The Fatehabad Rains deny any immigration from Uch near Multan, but assert that they were brought from near Hissár and settled in Fatehabad by Hindu Rájpúts. They deny any connection with Mussalmán Kambohs which the Sirsa Rains appear to admit. The Rains of Fatehabad and Sirsa intermarry among themselves and with those of the North-Western Provinces, who evidently migrated from this part. The Rains here do not intermarry with those on the Sutlej nor with those in Lahore and Jullundur; but this does not appear to be due so much to social prohibition as to the long distance which separates the Rains of the two parts, so at least the Fatehabad Rains say.

As a matter of fact it is probable that the Sirsa Rains are true Rains, but that those of Fatehabad are really an inferior caste, very probably converted Mális of Hissár, who owing to their connection with the Rájpúts of Fatehabad were received into the Rain caste. This is, however, only a surmise.

The Hissár Rains are good and thrifty cultivators, but are somewhat quarrelsome and litigious.

Brahmans.

The sections of the Brahman caste most commonly met with in the district are the Gaur, the Sarsut, Khandelwál, Dahíma, Gujráti, Dakaut, Achárj, Chamarwa, Pushkankar. Except in the case of the last the above order represents the order of the different sections in social rank. The Gaurs are the highest, and among them are included most of the agricultural Brahmans. They say that they came originally from Bengal, but it is much more likely that they came as the *parohíts* or family priests of the various immigrant agricultural tribes among whom they are settled. They are divided into so-called *gots* or *gotras*, but these appear to be religious rather then tribal divisions.

As usual the Gaurs are fed on the 13th day after death, they will not take offerings of black colour (*kala dán*) nor offerings on the occasion of an eclipse (*grahan ka dán*) nor those made on Saturday. Gaurs will take offerings from most agricultural tribes and from Khatís, Náis, Lohárs, Kumhárs, Jogís and Bairágís, but not of course from Chuhrás or Chamárs.

The Sarsut Brahmans are probably the indigenous Brahmans of the Ghaggar and the tract north of it; they are of high caste, but apparently below the Gaurs than whom they are less strict in observance of caste rules. The Gaurs neither eat, drink nor intermarry with the Sarsuts.

The Khandelwál Brahmans appear to be little if at all below the Gaur and Sarsut in rank, in fact they state that they are a branch of the Gaurs and this is not at all improbable.

They are fed on the 13th day after death and take neither black offerings nor *grahan ka dán*; this also applies to the Dahima Brahmans, who appear to be much on a level with the Khandelwáls. It is said that the above four classes of Brahmans will

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Tribes and Castes.

eat in company, but not out of the same dish nor smoke from the same pipe stem.

Brahmans.

Gujráti Brahmans are inferior to the Gaur and Sarsut, they take "*grahan ka dán,*" but not black offerings and are fed on the 12th day after death, or before the Gaurs. Dakauts will take offerings on a Saturday (*saníchar ka dán*), at an eclipse and aslo "*kala dán.*" The Achárj is the lowest of all the true Brahman sections, he receives offerings on the 11th day after death.

The Chamarwa Brahmans are probably not Brahmans at all, they are often called Chamarwa Sádhs and officiate in the religious cermonies of Chamárs, Chuhrás and other low castes for whom Brahmans of higher castes will not perform such services.

Pushkankar Brahmans apparently come from near Ajmir, they are not included in the two great divisions of Brahmans, the Gaurs and the Daraurs, and they have no intercourse with either Gaurs or Dakauts.

In Bikanir they are sand to have originally been beldars who helped to excavate the Pushkar lake at Ajmir and so became Brahmans.

The Brahman, especially the Gaur is, apart from his religious status held in low estimation by the people at large, but while fully alive to his unscrupulous rapacity they still regard him with the superstitious reverence which is firmly based on the traditional belief of ages; in fact as has been remarked before, this is perhaps the only point at which the religious belief of the numerous tribes and castes who are included under the common name of Hindu fully and unquestionably meet. The great majority of the Gaur and Sarsut Brahmans are not "*padhas,*" *i. e.*, directly engaged in the discharge of religious functions, but have adopted agriculture as a profession, still their inherited instinct of superiority to the other castes around them makes them anything but good zamíndárs.

Mendicant classes.

A few of the more important mendicant classes must be noticed.

Byrágís.

The Byrágís are divided into four classes, *viz.*, the Nimáwat, Rámánandi, Bishn Swámi and Mádhava Achárya, who are distinguished by special devotion to Krishna, Ráma, Vishnu and Madho respectively. The Byrágís abstain from meat and spirits. They are allowed to marry; those who do so are called *gharbari*, while those who remain celibate are called *nagar*. The Byrágís are generally *pujarís* of Vishnu, Krishna and Hanúmán, but not of Siva. They are often called Swámi, as a title of respect. The Rámánandis wear red and the Nimáwats white *bhindís* in their *tilaks* or caste marks.

Gosains.

Gosains are a sub-division of the Sanyási sect of *fakirs*. The founder of the Gosains was Shimbu Achárj who had ten *chelas*, each of whom orginated a separate section of the Gosains.

The name of every member of each section ends in the same syllable such as *gir, púri, tirath, asram, asan, nath*. And the name is given by the *guru* to the *chelá* at initiation. These sections are not different *gots*, but merely indicate that a particular Gosain is under a particular *guru*. They, however, have their *gots*. Gosains are both celibate and married. The latter are called *gharbari* and they engage in agricultural and wordly occupations. Gosains marry only within their religious sections, *i.e.*, a *gir* may not marry a *puri* or *vice versâ*. The celibates are called *matdari* or *asandari*. The Gosain's house when inside a village is called *mat*, when on the outskirts *asán*. *Matdari* Gosains may engage in all wordly pursuits, but may not marry. The *matdari* Gosains are generally *pujáris* in the temples of Siva (*shiwilas*) and take the offerings made. The celibate Gosains who wander about begging are called "*abdut.*" They are forbidden to beg at more than seven houses in one and the same place. The only vessel which they carry with them is the "*narial*" or cocoanut shell. They are only allowed to receive alms of cooked grain which they must immerse in water before eating; and they may not halt more than three days at any place except it be at a *tirath* or place of pilgrimage or in the rains.

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Gosains.

Of the religious sections mentioned above those most commonly found in the district are the *puris* or *giris*. The *guru* of the *puris* resides at Kharak and that of the *giris* at Bálak, both in this district. The Gosains are generally clad in garments coloured pink with *geru*.

Dádupanthís.

Dádupanthís are a sect of *fakirs* distinct from Gosains. Their founder was one *Dadujiv*, a Brahman of Ahmedabad, who became a *fakír* and founded the sect some 350 years ago. His tomb is at Naraiya in Jaipur. The Dádupanthís worship Ishwar alone and reverence the "*pushtaks*" or writings of Dádu. As a rule they abstain from spirits and animal food, and are celibates. They practice money-lending and are often wealthy. They avoid colours and are generally dressed in white. There is a section of them called *Utarádhi* whose *guru* resides at Rattia in this district.

Jogís.

Jogís generally trace their descent to one Gorakhnath. In reality he appears to have been a *chela* of one Mohendra Náth, Jogi. He was, however, a famous member of the sect and it is generally regarded as having started with him.

Jogís appear to be celibate and marriage involves exclusion from the caste. They abstain from flesh and spirits. Jogís are divided into two sectionts, the Kanphatte or ear-pierced Jogís who have a hole bored in the ear and wear a glass ring in it, and the Augar who do not pierce their ears, but wear a small wooden whistle called *nád* which they use before eating. Among themselves the word "Kanphatte" is not used,. for it is substituted the term "Darshana." They appear to specially reverence Siva

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Tribes and Castes.

Jogís.

and worship him with the words "sheo gorakh." Thay are often pujáris in the village shiwalas. There appear to be 12 panths or subdivisions of the Jogís said to have sprung, as usual, from the 12 *chelas* of Gorakhnath; they have names such as Aipanthi, Náthpanthi, Maipanthi, &c. The chief monasteries of the Kanphatte Jogís in this part of the country are at Bohur in Rohtak and Nohur near Bahadra in Bikaner. There is also a monastery, an offshoot of the former one, at Busan in Bhiwani Tahsil; it contains a shiwalá and the graves (Samádhs) of several gurus. The Jogís are pujáris of the shiwala while the *chelas* wander about begging.

Bodlás.

The Bodlás are a Mussalmán caste found only in Sirsa; they are neither ascetics nor mendicants, but as they enjoy a reputation for sanctity above their neighbours, they may be conveniently noticed under the priestly classes. A full account of them will be found in para. 85 of Mr. Wilson's Settlement Report of Sirsa. They claim to be Sadiki Sheikhs whose ancestor Shaháb-ul-Mulk came from Arabia and became the disciple of a Mussalmán saint at Multan. This may possibly be true in regard to one or two families of Bodlás, but the majority of them appear to have been originally Wattus who, however, converted themselves into a separate caste by joining the real Bodlás and by the assumption of superior sanctity.

Banyas.

By far the most important commercial caste in the district is that of the Banyas. It would appear to be far more an occupational than a tribal one, that is to say community of occupation is the real bond of union rather than community of lood, though no doubt the latter is supported by the tradition of the caste. Inside the caste however, the divisions of Aggarwáls, Oswáls and Mahesris appear to be real tribal divisions. The Banyas as a caste appear to trace their origin to Rájpútána, and it seems not unlikely that their ancestors were the trading community among the inhabitants of Rájpútána, while the Khatris and Aroras performed similar functions in the more northern and western portions of the Punjab. The three subdivisions of the Banyas, Aggarwál, Oswál, Mahesri neither intermarry, nor smoke, nor eat with each other.

Aggarwáls.

Of the Aggarwáls there are 17½ *gots*; each *got* is exogamous with all other *gots*. The traditional origin of the Aggarwáls is as follows:—Rája Aggar Sen was a descendant of Rabrattan a Rishi; he had 17 sons, and after his death his widow, at his wish, married them to the 17 daughters of a Rishi, whence sprang the 17 *gots* of the Aggarwáls. Brahma is said to have given Rabrattan a magic grain which would procure its possessor whatever he wanted, and this came into the hands of the Aggarwáls who thus became shopkeepers. Another tradition is that Tula Das of Banaras was a religious man, from whom was descended Rája Aggar Sen; the latter went as an ascetic to the Nilgiris and prayed that he might have issue. A Brahman took pity upon him and converted 17 tufts of the Kusa grass which were growing in front of him into

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Tribes and Castes.

Aggarwáls.

17 sons, and these were married to the 17 daughters of Rája Básakh Nág, the snake King; whence sprang the 17 *gots*. On one occasion a boy and girl of the Goyal *got* were married by mistake, and the mistake, not having been discovered till the *phere* had been performed, the officiating Brahman made them into a new *got* called the "Gond" which is known as the half *got*. Aggarwáls who lose caste are called "Dasa" Banyas, while pure Aggarwáls are called "Bisa."

The Aggarwáls are said to have immigrated to this part and founded a town which they called Agroha after Rája Aggar Sen; it was subsequently attacked and destroyed by the Mussalmáns after which the Aggarwáls dispersed to the south and east. The ruins of Agroha, in this district, certainly show that at one time it was a large and important city, and it is very likely that it was a wealthy and prosperous settlement of Banyas from Eastern Rájpútána, at the time that the Ghaggár was a perennial river and fertilized a far larger area that it does now. Unable to advance in face of the Northern Khatris and Arorás they spread back in a south-easterly direction.

Oswáls.

The Oswáls trace their origin to Jodhpúr. As stated above, they appear to have no connection with Aggarwáls; a possible explanation of their origin is that they were the trading classes of the Western Rájpúts of Marwár and Jodhpur as the Aggarwáls were of the Eastern Rájpúts.

Mahesrís.

The Mahesri Banyas claim to be descended from Rájpúts and have clans or *gots* with Rájpút names. It is quite possible that this may be true and that they were Rájpúts who took to commerce and so sank to the level of other Banyas.

Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Banyas. All the Oswáls, with very few if any exceptions, appear to be Jains of the Swetambara sect. Of the Aggarwáls a few are Jains; all the Mahesrís are Vaishnavas, none of them Jains.

The Banya of the district differs but little if anything from the standard type of his caste. He is probably the best abused person in native society, but with all his meanness and money grubbing propensities he fulfils functions of the utmost importance and without him the zamindár would often be in the direst distress.

Aherís.

Aherís, a vagrant tribe, present some points of interest. They are also called Naiks and Thoris, the former of which is an honorific term and the latter somewhat contemptuous. Aheris are divided into numerous *gots* with Rájpút names, some of which are given below with the tracts whence the *gots* are said to have come; Bhatis from Jaisálmer, Rahtor from Jodhpur and Bikánir, Káchwás from Jáipur, Kándals from Bikáner, Kaláj from Jaipur. The Aherís claim Rájpút origin and say that they have sunk socially, hence their Rájpút names. The Jaipuri Aherís do not intermarry with the Jodhpuris and Bikaneris, but the latter do intermarry among themselves.

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Tribes and Castes.
Aherís.

The traditional account of the origin of the Aherís is as follows: Dámba and Jhanda, Rahtor Rájpúts, were servants of Pábu another Rahtor, who was a worker of miracles. One day Pábu sent Damba out to graze his camel. Damba who was blessed with a large appetite slew and ate the camel, but subsequently brought him to life again. Pábu then outcasted Damba and Jhanda and made them Aherís with Naik as an honorific title. Damba and Jhanda belonged to Jaipur. The Aherís worship Pábu, Damba and Jhanda as devatás. Their tombs are at Kiáli Kabra in Jodhpur whither Aherís make pilgrimages. Aherís marry only in their own tribe and marriage in the usual four gots is avoided; they also practise *karewa*. They cultivate land as tenants and are often village chaukidárs. They make baskets and the *chají* for winnowing, and they also scutch wool (*rui pina*). Their Brahmáns are of the Chamárwa sect. Their claim to be Rájpúts is doubtful. They were probably menials attached to various Rájpút tribes whose names they have assumed.

Chuhrás.

The Chuhrás or sweepers form the lowest of all the castes. Here as elsewhere the Chuhra is the village sweeper and his is the only caste which will touch night-soil. The Mussalmán Chuhrás, of whom there are only a few, are called Díndár. In addition to sweepnig the Chuhra carries burdens, works as a labourer at harvest time or is taken on as a permanent labourer by a *lána* or cultivating association. The Chuhra will eat the flesh of almost any animal and receives the skins of animals which do not divide the hoof, such as horses and camels.

Dhánaks.

Dhánaks will not touch night-soil and on this account are considered to be slightly superior to Chuhrás. They are primarily scavengers, but in addition to this practise several other occupations. A considerable portion of the village weaving is done by them and they are very frequently employed as the *daura* or village messenger. All evil tidings such as news of a death are carried by them and not by the Nais. They also cultivate as tenants and work as field labourers.

Khatíks.

Khatíks rank slightly above scavengers and below Chamárs; from the nature of their occupations they would have been perhaps more correctly classed with the latter.

The Raigárs are also leather workers and are probably above the Khatiks in social rank. Chamárs work in the leather of buffaloes and cows; Raigárs tan such leather, while Khatíks will both tan and work in the leather of sheep and goats.

Chamárs.

Chamárs form the third largest caste in the district; but in social importance they rank only above the scavengers and Khatíks. The Chamárs of this part are divided into four great sections called Zâts, which do not intermarry. Their names are respectively Cáhndor, Meghwál, Jatya and Chambár.

The Chamárs of Hissár and Sirsa belong nearly all to the Chándor section who will have nothing to do with the Jatya

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Tirbes and Castes.
Chamárs.

Chamárs who belong to the neighbourhood of Delhi. The reason alleged is that the latter work the skins of camels and horses which no Chandor Chámar will touch. He confines himself to the skins of buffaloes and cows which are cloven hoofed animals. The Meghwáls are the Chamárs of the Bagar and are again divided into two sub-sections, the Bámbís and the Játas, who do not intermarry. The Bámbís are said to be the Chamárs of the Rájpúts and the Játas those of the Jats. The Bámbís are not uncommon in Hissár.

The term, Chamár is evidently an occupational one and in no sense tribal; and the subdivisions which have been given above are the true tribal castes. Each of the subdivisions is again divided into *gots* or clans. Each subdivision is endogamous and marriage is avoided in the usual four *gots*.

The primary occupation of the Chamárs is leather work, but he does not tan; this is done by the Raigár and Khatík as noted above. In addition to his primary occupation the Chamár weaves the common country cloth, performs begár labour for the village and receives as remuneration the skins of the cloven hoofed cattle which die, works as a permanent labourer in the *lánas* or agricultural partnerships and also as a daily labourer at harvest time. He frequently cultivates land as a tenant. In the towns he and his women-folk work as labourers by the job and are called kulís. The Chamars are almost entirely Hindús.

Lohárs.

The Lohárs of this neighbourhood are divided into the Multani Lohárs who are supposed to have come from Multan and the Deswáli Lohárs. The Multani Lohárs are divided into two sections, the Barra and the Bhatti, who intermarry.

Deswáli Lohár is probably merely a name for individuals of local tribes who have adopted working in iron as an occupation. The majority of the Lohárs are Mussalmáns. The Multani and Deswálí Lohárs smoke, drink and eat together, but do not intermarry.

There is a third class of Lohárs called the Gadariyás. They wander about the country with carts of a peculiar shape in which they carry their families, tools and household effects. They neither smoke, drink nor eat with other Lohárs; they are evidently far below the true Lohárs in caste and are probably distinct from them.

Khátis.

The term Khátis is used in the district almost in the sense of an occupational term; as a fact it includes the Hindu carpenter of the South Eastern Punjab and the Suthar or carpenter of the Bagar who belong to distinct tribes. The Suthars and the other Khátis do not intermarry and the Suthar women wear no nose ring. The Suthars have to a considerable extent abandoned carpentry and taken to agriculture and now affect a certain superiority over the other Khátis. Kháti is not probably a true caste, but as stated above the name for an occupation. The

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Kumhárs.

commonest if not the only tribe of carpenters in the district are the Jhangrás.

Kumhár again is certainly more an occupational than a tribal term and under it are included members of several distinct tribes. The Kumhárs of the district are divided into the Mahar, Gola, Magrechi, Bidawati, Nagori, Bhandia, and other divisions, and all these appear to be really different tribes and not separate clans of one and the same tribe or caste. The tribes all smoke and eat together, but will not intermarry. In Sirsa the Kumhárs appear to be divided into Jodhpuriá and Bikaneri or Desi. Several of the Kumhár tribes have abandoned pottery and taken to agriculture as an occupation and have thus risen in the social scale.

Organization of tribes and clans. Rules regarding intermarriage.

The local distribution of the different tribes of the district so far as it can be recognized has been dealt with above, but the internal organization as regulating the social relations of tribe with tribe or clan with clan is perhaps even more important from an administrative point of view. Each main tribe and each tribal element of an occupational caste is subdivided into clans or *gots* which may be taken to mean subdivisions of the tribe, each including all the descendants through males of a real or supposed common ancestor.

The tribe or caste as a very general rule is, whether Hindu or Mussalmán, strictly endogamous, *i.e.*, marriage between persons of different castes or tribes is absolutely prohibited. The issue of a marriage between persons of different tribes or castes would follow the tribe or caste of the mother and not that of the father, and it is in this way that many of the Jat clans account for their social degeneration from the rank of Rájpút. Such a marriage is, however, now almost out of the question. The issue of a concubine of a different tribe would be of the tribe of their father.

The Bishnois though forming a single caste on the strength of a common religion were originally of diverse tribes, and the memory of their different tribal origin is preserved not by retaining the names of their tribes but of the clans or subdivisions and marriage between Bishnois of different tribal descent is forbidden; thus a Bishnoi whose ancestors were Jats will not marry one whose ancestors were Khátis.

Banya is, as has been shown above, an occupational term and Banyas of the Aggarwál, Oswál and Mahesri sections will not intermarry.

Again the great subdivisions" of the Brahman caste already enumerated will not intermarry; thus a Gaur will not intermarry with a Kandelwál nor a Sarsut with a Gujaráti. It has been already mentioned that the tribal subdivisions of the Málís, such as Máchi, Káchi, Gola and also those of the Chamárs, Játya Chandor, Bámbi, Meghwál do not intermarry. The same is the case among the Kumhárs. In short where the name of a caste

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is an occupational term the caste is generally found to consist of distinct tribal elements which do not intermarry, and the tribe is thus as an almost universal rule endogamous. In some cases there are groups of clans or subdivisions within the tribe or race which form phratries, based on real or supposed common ancestry, among whom intermarriage is not permitted. Among the Rájpúts we have the Jatu, Raghu and Satraula clans said to be descended from three brothers, and no intermarriage is permitted among them, while Jatus avoid marriage with Tunwárs, of which clan they are themselves an offshoot. The Mán, Dalál, Deswál and Siwál Jats do not intermarry on account of alleged common descent. (Ibbetson's Karnál Settlement Report, para. 186.)

The clan itself is in all cases exogamous, that is no man can marry a woman of his own clan, but in many cases the restriction goes much further than this. Among the following Hindu tribes Jats, both Bágri and Deswáli, Bishnois, Málís, Brahmans, Khatís, Sunárs, Kumhárs, Lohárs, Náis, Chúhrás and Chamárs a man is not permitted to marry a female either of his own clan or of those of his mother, father's mother or mother's mother. Among Banyas and Hindu Rájpúts the restriction extends to the man's *got* only, while among Hindu Gujars marriage is avoided in one's own *got* and in those of one's mother and one's mother's mother.

To Sikh Jats the man's own *got* only is forbidden. Among Mussalmán Jats and Rájpúts the prohibition includes only the one *got*, but among Mussalmán Gujars, Lohárs and Telís it extends to the four *gots*. Dogars do not marry in their own *got* and some also avoidthe *got* into which the father's sister has married, but both these restrictions are falling out of use. After marriage a woman among all tribes retains her own *got* and does not enter that of her husband.

There appear to be no particular marriage restrictions among the Pachhádás whose social relations are of a somewhat confused character. There are indeed apparently certain nominal restrictions on intermarriage between the different tribes of Pachhádás, such as that Sukherás can marry their daughters to Wattu Rájpúts but cannot themselves marry Wattu women. Sukherás also marry women of other Pachháda tribes but do ont give their daughters to the latter. Hinjraons say that they marry their daughters to Bhánekas but cannot take wives from among them. These restrictions are probably enforced with great laxity. In short marriage among Pachhádás generally consists of a sale of the girl to the highest bidder.

Among the Deswáli Jats of the eastern portion of the district there is in addition to the prohibition against marriage on the ground of relationship, a further prohibition based on vicinage by which a man is forbidden to marry a girl not only of an adjoining village (*simjor*) but also of any village in the

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neighbourhood, *i. e.*, within a distance of 15 miles or so. The Bágri Jats do not apparently observe this rule, though marriage with a near neighbour is probably rare. Marriage with a girl of the same village never takes place.

Marriage between persons of different religions is forbidden, *i.e.*, a Hindu can under no circumstances marry a Mussalmán. Banyas, however, who are Vaishnavas can marry Banyas of the same subdivision who are Saráogís or Jains; for some time this practice was abandoned owing to disputes between the two sects.

Social intercourse among tribes and castes.

The principal index of the social rank occupied by any particular Hindu tribe or caste is supplied by a consideration of the tribes or castes with which it smokes, drinks or eats. There is the usual distinction between *pakki* and *kachhi roti*. The former is made with *ghi*, and on account of its purifying influence *pakki roti* can be eaten from the hands of those from which *kachhi roti* could not be taken. Jats, Gujars and Ahirs will smoke out of the same pipe stem (*naya*), and the same bowl (*kali* or *nárial*). The above tribes will smoke out of the same bowl, provided the pipe stem is removed, with Khátis, Málís, agricultural Kumhárs, *i. e.*, those who keep no donkeys, and Lohárs; and Rájpúts will smoke in the latter method with any of the above tribes excepting perhaps Lohárs.

The Nái is regarded as somewhat inferior, and the above castes will not smoke with him but will smoke out of his *huhka*, if the stem is removed. Rájpúts, Jats, Málís, Ahirs, Gujars, agricultural Kumhárs and Khátis will eat each other's *roti* whether *pakki* or *kachhi*, but Rájpúts, Jats and probably Ahirs will not eat the *kachhi roti* of a Lohár, as the fact that he employs a *kund* or water reservoir in his work like a Chamár renders him impure. Brahmans and Banyas will eat the *pakki* but not the *kachhi roti* of any of the above castes, and a Brahman will not eat *kachhi roti* from a Banya. The general rule is that all Hindús except those of the lowest or menial castes will eat each others *pakki roti*.

Rájpúts, Jats, Ahirs, Málís, Gujars, Khátis will drink water out of the same metal vessel; a Brahman will drink water from the metal vessels of any of these tribes, provided that they have been scoured (*mánjna*) with earth, or he will drink water from an earthern vessel belonging to them if it is new and unused. Jats and the other tribes on a social equality with them will not drink from a vessel belonging to a Nái.

SECTION E.—CONSTITUTION AND DIVISIONS OF VILLAGE COMMUNITIES.

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Village and proprietary tenures.

The Hissár district, as a whole, owing to its recent colonization and development offers facilities for the study of the growth of landed rights such as are not often met with; more especially is this the case in Sirsa where colonization is more recent even than in the case of the four southern tahsíls of the district.

The four southern Tahsíls.

Turning first to the latter we find that in scarcely any case does the history of rights in land go back further than that social upheaval of the district which was caused by the *san chalisa* famine of Sambat 1840.

State of landed rights before the *san chalisa*.

Their ordinary course of development in a typical *bhayáchárah* village would be much as follows. Previous to the epoch of the *san chalisa*, village communities were very sparsely scattered over the area of the four southern tahsíls at long distances from each other. The inhabitants of any one village would be mostly, if not entirely, of the same tribe and clan, and their principal occupation would be pasture. Each separate household or family would break up and cultivate what little land was required for its sustenance without interference from any other inhabitant, the cultivation being in scattered patches round the inhabited site. The demand of the State, which was of an extremely fluctuating character, was distributed over land or over cattle, or partly over one and partly over the other. Where the demand was taken in kind at a fixed share, each cultivator paid such share of his produce. As often as not the State was forestalled in realizing its demand by a band of marauding Pachhádas or Ranghars or Patiála Sikhs.

The burdens attaching to the possession of land were under such circumstances more apparent and obvious than the advantages, and the land had, in consequence of this and also of the unlimited area available, no market value, and sales or alienations were of course unknown.

Cultivators were constantly throwing up their holdings in seasons of scarcity and moving off to places where conditions were more favourable and marauders less plentiful. The difficulty under such circumstances was of course to get sufficient land cultivated to pay the constantly fluctuating demands of the State and of the wandering freebooters. Up to this period nothing of the nature of landed rights as between individuals had come into existence, though their germ was to be found in the more or less hazily recognized right of the corporate community to the lands adjacent to the homestead, which, owing to the great distances between village and village, were in no way defined or demarcated.

Effects of the famine.

Such was the state of things probably when the *san chalisa* famine broke up on the district. Its immediate and direct effect was to overwhelm and scatter all but the strongest and oldest

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village communities, and these were of course much reduced by the emigration of individuals. The inhabitants of the smaller villages in many cases took refuge in the larger villages, more with a view to escape the raids of marauders than to escape the famine. The ultimate effect of the famine was to reduce the four southern tahsíls of the district to a practically uninhabited waste, the battle ground of contending tribes of freebooters.

In this state the district continued for several years, but shortly before the first *de facto* establishment of British authority in 1810, the deserted waste began to be very slowly recolonized. In many cases the old inhabitants returned to their old sites and repossessed themselves of their corporate lands and other new villages were settled, or old sites occupied by entirely new immigrants mostly from the west. All these communities were for the most part self-cultivating, and there was as before little or no idea of individual rights in land as opposed to the corporate rights of the village community generally. Each man cultivated what land he needed without reference to any one else, and the common expenses of the village, including the regular or irregular demand of the immediately ruling power, were distributed over the brotherhood, either according to land cultivated or number of cattle, or any other method thought applicable. As yet individual rights in land had not appeared and the corporate rights of the community had not taken any definite shape.

British rule.

Such was the state of matters when British power appeared on the scene. A Revenue assessment, whatever form it may have taken, was the primary agent in inducing that process of effervescence and evaporation out of which have crystallized the rights with which we are now familiar; and the process was of course aided by the greater security consequent on established rule.

The first and perhaps immediate result of the advent of a settled Government was the founding of numbers of new villages. Considerable areas were leased by Government to individuals, on which to found villages and settle cultivators, and many old village sites whch had lain waste and deserted since the *chalisa* were treated in a similar manner. Many villages were farmed to individual members of the commercial classes for arrears which accrued in the payment of the very heavy assessments which were imposed in the early years of our rule; and a not inconsiderable number of villages were transferred by sale or alienation by the original cultivators themselves to individuals.

Origin of zamíndári and pattidári tenures.

The persons who thus obtained a position of authority and influence in these villages came gradually to be treated as the proprietors of the soil and of course realized profits in the shape of rent from the actual cultivators either settled by themselves or who had been in cultivating possession at the time of the farm or transfer and had then sunk to the level of their tenants or as

they were called *boladárs*. The development of tenant right will be noticed below.

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Origin of zamíndári and pattidári tenures.

The farmers, lessees, &c., of such villages having thus acquired the position of proprietors were so recorded for the first time in the Settlement of 1840-41 and the tenures of the estates owned by them were and at present generally are of the type known as zamíndári, communal or simple, and pattidári, in the latter of which each proprietor's interest in the common income and assets of the village is measured by ancestral shares. The fact that a large number of the present *zamíndári* tenures originated in farms given by Government on account of the accrual of arrears is shown by the fact that even at the present time this class of tenure is described in the common speech of the country side as "*thekadári*" or farm.

Origin of *bhayácharah* tenures.

In addition to the above a large number of old and deserted villages were re-settled by the original holders whom the advent of settled Government induced to return to their ancient abodes, and in these together with those which had never been entirely deserted by the former holders, numbering about 150, a development of rights, both corporal and individual, commenced on lines analogous to those noticed above. In such villages the corporate rights of the cultivating brotherhood as opposed to the individual rights of a sole farmer or lessee were the first to come to the surface. Land was plentiful and each household in the village could appropriate and cultivate as much as it needed without pressure on the members of the community, but no idea of individual proprietary right in a specific plot carrying with it the power of alienation or transfer as against the other members of the brotherhood had yet sprung into existence. So far as any idea of proprietary right existed, such a right was vested in the brotherhood generally, and each member or rather each separate household or family paid a share of the Government demand proportional to the area of the village lands actually cultivated by it from year to year.

Such was the origin of the tenure which is now classed as *bhayácharah* in which each proprietor has an interest in the village or subdivision of the village proportional to the area of land held by him in separate proprietary right.

The *chaubacha*.

In connection with the early stages of the development of the *bhayácharah* tenure it will be useful to notice the system known as *chaubacha*. It was a method formerly in vogue for the distribution of the Government demand, and its special feature was that it aimed at including in the distribution not only the actual cultivators of land, but also the non-cultivating members of the community, such as the Banya and the village menial.

In order to effect this object, the land (*dharti*) was not made the sole basis of distribution but a rate was also levied upon every head of cattle (*ang*=hoof) upon every house (*kudi*) and upon every male head of the population (*pagri tagri, tagri*=the cotton thread worn round the waist by boys). It was in fact a combina-

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The *chaubacha.*

tion of four rates. Given the total Government demand for the year, it was divided, according to the exigencies of the season, into four parts, each of which was raised by its own rate, one by a rate upon land actually cultivated in the year, another by a rate on cattle, another by a rate upon the houses, and the fourth by a poll rate. The object to be gained by this arrangement was that no one might escape altogether from contributing to the revenue, and yet that the greater share of the burden should fall upon the land. Thus, while the village shop-keeper and the village artizan fell under the two latter rates only, the owner of land fell under all four. This method was introduced into the Hissár district during the currency of the first ten years Settlement (1816-1825) by Mr. Fraser, the Collector, in order, as he thought, to facilitate the collection of the revenue. There was, however, no fixed rule for regulating the proportion of the several rates; but each year, according as the season was good or bad, the amount to be levied by rate upon the land was increased or diminished according as the village authorities might determine, the other rates decreasing or increasing in proportion. This naturally gave rise to much injustice and oppression towards the weaker members of the community. The subsequent development of the *chaubacha* system will be noticed below.

New settlers, *hadím kirsáns.*

To turn again to the development of landed rights in the brotherhood or *bhayácharah* villages. In process of time as the cultivating brotherhood became more attached to their village lands and less ready to leave them in seasons of difficulty, they called in and settled cultivators of different tribes from the surrounding States, especially those of Rájpútána, which offered then an almost inexhaustible field for such recruitment. The object of the step was to increase the area under cultivation and thereby to lessen the burden of the State demand on each individual member or household of the community. Such new recruits were gladly welcomed and as *bhúmbhai* (earth brothers) practically admitted to all privileges enjoyed by the original members of the cultivating brotherhood and they contributed to the village *bach* or revenue distribution on the same terms as the latter. But the difference in origin appears not to have been lost sight of. In many cases village menials such as Khátis, Kumhars and Chamárs were admitted to the same status as these immigrants.

Boladárs.

In addition to the above there were in the brotherhood villages certain cultivators not included among the original inhabitants of the village nor among subsequent immigrants admitted to the brotherhood, who while they generaly contributed to the village *bach* on the same terms as other cultivators, were not regarded as members of the brotherhood, but cultivated as *boladárs* or tenants of the latter in its corporate capacity. Here then we find the idea of the corporate right of the community emerging in distinct shape, to which the first definite recognition was given by the definition and demarcation of village boundaries at the revenue survey of Hariána which commenced in 1837.

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Individual landed rights.

Meanwhile, however, landed rights as between individual households or families of the cultivating brotherhood were slowly springing into existence. Each distinct household or family of the community would confine its annual cultivation to more or less the same portion (*her mer*) of the village lands or extend it around some particular spot and its claim to cultivate there as against other members of the community would gradually come to be recognized by the other members and perhaps enforced in the village council (*panchayat*) but to this right there would be attached no idea of a power of alienation outside the brotherhood. If any cultivating family threw up its lands they would revert to the brotherhood generally. Such were the somewhat indefinite ideas as to proprietary right prevailing prior to the First Regular Settlement of 1840-41.

Effect of First Regular Settlement of 1840-41.

That Settlement crystallized these ideas, perhaps prematurely, into a definite legal shape and turned their development into a definite channel.

In the case of the descendants of the original settlers or of immigrants who had been as described above, subsequently admitted to the brotherhood, the Settlement Officer as a general rule conferred full and separate proprietary rights on each distinct family or household in so much of the village lands as each such family or household held in separate cultivating possession while this area also measured the interest of each in the common waste land of the village. The descendants of the original settlers or of the members of their households who were termed *biswahdárs* and also those of the immigrants subsequently admitted to the brotherhood who were termed *kadim kirsans* were thus put on practically an exactly similar footing and the proprietary right in the village lands was vested in them, a portion in severalty and a portion jointly.

The *boladárs* who have been mentioned above in connection with *bhayáchárah* villages were given the status of tenants in the Settlement; they will be noticed in greater detail below.

At the Settlement of 1840-41 landed rights had thus developed to the extent that each family or household had a recognized right to cultivate certain portions of the village lands as against other families.

Pánás and thulas.

In many *bhayáchárah* villages however, the development had been marked by a stage intermediate between the corporate right of the community as a whole and the evolution of the rights of the family or household. The original founders of the village were few in number, and the different families descended from one such founder would in many cases be related to each other by closer ties than to the other families of the village. They would occupy the same portion of the village homestead and would cultivate adjacent portions of the village lands and would as their numbers increased, in course of time develop into a corporate body inside and subordinate to the entire body of the village community. Such a division of the village is called

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Pánás and thulas.

a *pána* or *thula* and is common in all *bhayácháráh* villages to the present time. The development of the distinct rights of the family was a stage subsequent to the development of the *pána* or *thula*. In other cases division into *pánás* or *thulas* has been caused by the admission of a body of new arrivals of a tribe or clan distinct from that of the original settlers, who have on arrival been allowed to settle and cultivate in some portion of the village lands and a distinct *pána* has thus at once come into existence.

Pattidári brotherhood villages.

It has been shown above that many if not most of the villages now held in pattidari tenure originated in a lease or farm to certain individuals, but in not a few instances this tenure is found in villages which have been founded by groups of nearly related individuals of the agricultural tribes. Some of the older Pachháda villages in the Fatahabad tahsíl are thus held, and the fact that these people are but little addicted to cultivation and that but little of the area of their villages was till recent years cultivated, probably compelled them to preserve carefully the memory of the original shares of the founders and of the extent to which they were modified by the multiplication of families, as a measure of the interest of each family in the common income and property of the village. As would be expected, the idea of the landed rights of individual families did not develop so early in villages of this type as in the villages of the *bhayácháráh* type.

In some of the latter such rights had not become distinct enough even at the Settlement of 1840-41 to enable the Settlement Officer to convert them into separate proprietary rights, and the distribution of revenue in these villages continued on the basis of area actually cultivated from year to year instead of on the basis of land owned as became the practice in villages in which proprietary or *biswahdári* rights had come to be recognized.

Subsequent development of landed rights.

Such was the point of development to which proprietary right in land were brought by the Settlement operations of 1840-41. The subsequent development proceeded on the lines of increasing disintegration of the proprietary group, combined with increased distinctness in, and a clearer appreciation of, the value of proprietary rights in proportion as these rights themselves became more valuable in consequence of the limitation for the first time of the State demand to a moderate amount and of the increased value of agricultural produce and the increasing development of the district. The curtailment of the right of the *kadim kirsans* will supply a good instance of this.

Soon after the Settlement of 1840-41 the biswahdars began to understand the effect on their interests of the grant of equal proprietary rights to *kadim kirsans* and a struggle ensued, in which, after special enquiry, Government laid down that the *kirsan kadims* had no claim to participate in a partition of the common lands of a village, and it was subsequently held judicially that they could not claim to participate in the village income

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arising from grazing fees. Finally, in 1860, the Punjab Government ruled that the *kadim kirsáns* must be held to be *malikán kabza, i.e.*, absolute proprietors of land actually held by them in sevaralty without any claim to a share in the common land or common income of the village.

Subsequent development of landed rights.

Although at the Settlement of 1840-41 the separate proprietary rights of individual cultivating families were for the first time fully recognized, still many villages continued to be held jointly by the brotherhood. Since then, as noticed above, such proprietary bodies, and the smaller proprietary bodies, such as joint families and households, have all been undergoing a process of subdivision, and this process has in the recent Settlement culminated in a large number of partitions generally brought about privately in the case of family groups and by resort to legal procedure in the case of larger groups, with the result that the number of separate proprietary groups has been very largely increased; but the process is certainly not yet at an end, and where such a group is still joint, the shares regulating the interests of the different individuals within the group are jealously preserved to such an extent indeed that in many cases where one member cultivates more than his share of the joint land, he pays not only the Government demand on the excess land, but also a *malikána* in the shape of rent to the other members. In many villages this practice is in force in the case of the cultivation of the *shamilat* or village common land of the village by a single member or family of the village brotherhood, but here again the tendency for what is legally mere cultivating possession to ripen into something of the nature of a right to possession, in the common opinion of the village, is apparent and areas of common land so cultivated (*hissadári káshť*) are, where no *malikána* is paid, regarded as little less than the absolute property of the cultivating brother.

Tahsíl Sirsa.

The development of proprietary right in Sirsa has been so fully dealt with in Mr. Wilson's Settlement Report (paras. 212-217) that it is scarcely necessary to do more than touch on the subject here. The main object is to compare it with the process which has taken place in the other four tahsíls of the district as sketched above. The differences observable are due to the still more recent colonization of Sirsa and partly no doubt to the fact that the developing rights in the two tracts were not dealt with in the same Settlements nor by the same officials.

States of rights before British rule.

At the time that the territory comprised within the present Sirsa tahsíl came for the first time under British influence there were only some thirty villages along the Ghaggar, and none in the sandy tract to the south nor in the Rohi or dry tract to the north. No sooner, however, had the shadow of British authority been cast on the tract, though its substance was not yet there, than the adjacent States of Patiála and Bikanir began to push their colonists into the Rohi and Bagar tracts successively and the latter proceeded to found villages which they held subject

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to the payment of a share of the produce to the Ruler under whose auspices they had settled.

Demarcation of State boundaries.

The first step in the development of any landed rights was the demarcation of the jurisdiction of each State. This was accomplished between 1828 and 1838. The tract was then found to be more or less sparsely occupied by village communities collected into inhabited sites and cultivating and pasturing their cattle on the adjacent prairie lands, but such lands were not demarcated by any fixed and definite boundaries. The unit of administration was the inhabited site and not any precisely defined block of land. As in the southern tahsíls of the district, the joint right of the village community to the lands round their homestead was the first to claim recognition which was given in 1837 when these lands were defined and demarcated preparatory to the Revenue survey which took place in 1840-41.

Development of rights in *bhayácharah* villages.

Within the village community there appear to have been two types of development. In the *bhayácharah* or brotherhood villages it proceeded on much the same lines as in the similar villages in the other tahsíls of the other district. Each individual family of the brotherhood cultivated such land as it needed. Where the Government demand was collected in kind, each such family paid the fixed share of its produce, and where it was paid in cash, the proportionate share due on its cultivation. The headmen or Lambardárs in such villages although allowed certain perquisites, enjoyed no rights superior to those of the other members of the brotherhood.

Development in *boladári* villages.

In other villages however, matters were different. In them the headmen had been from the first something more than the leaders of a band of colonists. Their position had been rather that of lessees from the State settling cultivators in the leased lands. The term of the original lease, whether granted by a Native State or by the British Government, implied that the lease was in their favour alone, and they from the first levied fixed rents from the cultivators (*boladárs*) which left them a margin of profit after the payment of the State demand, while all loss arising from the income of rents in any year being less than the amount of the State demand, owing to the absconding of cultivators or other causes, was borne by the Lambardárs. But while the Lambardárs were thus in a distinctly superior position, the cultivators were left in undisturbed possession so long as the customary rent was paid, and when a cultivator died the right to till his fields passed to his sons in equal shares.

Effect of First Regular Settlement.

Such was the state of matters when the First Regular Settlement commenced in 1852, and one of the tasks which the Settlement Officer undertook was the determination of the persons in whom were vested proprietary rights in the soil. In the *boladári* villages in which rent had been taken the Lambardárs or *panchs* were probably correctly declared to be proprietors of the whole of the village lands and the

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cultivators settled by them were declared to be tenants. In the *bhayácharah* villages, however, matters were different, and if a declaration of proprietary right was to be made which should in any way fit in with the ideas of the people it should, as in the other tahsíls, have comprehended at least all the descendants of the original colonists so far as the lands actually cultivated by them were concerned. As a fact proprietary rights in the whole of the village lands were in the case of the *bhayácharah* villages, as in that of *boladári* villages, conferred upon the Lambardárs or upon them and certain other individuals of the community who were for some reason prominent members thereof and the shares of the persons so declared proprietors were fixed in an equally arbitrary manner. The hardship in the case of the *bhayácharah* villages was increased by the fact that it was laid down that persons declared proprietors alone had the right to break up what had before been the common waste of the village.

Subsequent development.

The development of proprietary rights in *bhayácharah* villages was thus diverted from its normal course into one perhaps still more foreign to native ideas than that adopted in the other tahsíls. Since then it has proceeded in the same direction as in their case, *viz.*, towards a greater subdivision and disintegration of proprietary groups.

As will be noted below, a large measure of protection to tenant right was given in the First Regular Settlement, and this partly compensated the cultivating members of the community who had been ousted from their former position.

The Settlement Officer proposed restrictions on alienation of the proprietary rights conferred, but these were not sanctioned by Government.

Statistics of tenures.

In Table XV the proprietary tenures of the district are classsified as Zamíndári, Pattidári and Bhayácharáh; but it is extremely difficult to class many villages in either one or other of the two latter clases, as both kinds of tenures often occur in subdivisions of one and the same village. It will be seen that the proportion of area held on the Zamíndári tenure is unusually large.

Zaildári system in southern tahsíls.

Bhiwáni ...	13
Hánsi ...	17
Hissár ...	15
Fatahabad ...	19

The Zaildári system has lately been introduced into the four southern tahsíls of the district. The *zails*, which all consist of contiguous villages, have been formed, as far as possible, with reference to the tribal elements found in them. The number of *zails* in each tahsíl are shown in the margin.

To nearly all these *zails*, Zaildárs or rather Zail-inámdárs have been appointed under Land Revenue Rules 28 and 29. A few, in which no suitable persons were forthcoming, have been left vacant. The duties of a Zail-inámdár are precisely the same as those of a Zaildár.

Instead of receiving one per cent. on the land revenue of their respective *zails*, as is the case with Zaildárs, the Zail-inámdárs

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Zaildári system in southern tahsíls.

are divided into three grades, the remuneration of the first of which is Rs. 120, of the second Rs. 100, and of the third Rs. 80 per annum.

The distribution among grades is as shown in the margin. These *ináms* are not attached to particular *zails*, but are personal, and promotion and degradation of the Inámdárs in the various grades can take place according to the quality of the work done by them. Each *inám* is paid as an assignment from the revenue of some village in the *zail*. The first appointments of Zaildárs were announced at the end of 1891. In addition to the Zail-inámdárs there are also a certain number of Sufedposh-inámdárs in each tahsíl. They have been selected as useful men who are desirable as Government servants, but for some reason or other have not been made Zaildárs. They are not attached to any particular *zail*, but perform such of the duties of Zaildárs as may be required in the neighbourhood of their residence. The tahsíl distribution is as in the margin. These Inámdárs are distributed in two grades, the remuneration of which is Rs. 60 and Rs. 40 per annum, respectively. The numbers in each grade are given in the margin.

	Rs.	No.
1st grade ...	120	18
2nd grade ...	100	18
3rd grade ...	80	28

	No.
Bhiwáni	3
Hánsi	5
Hissár	4
Fatahabad	6

	Rs.	No.
1st grade ...	60	5
2nd grade ...	40	13

The total cost of the Zaildári and Sufedposh agency in the four southern tahsíls of the district is Rs. 7,300, or nearly 1¼ per cent. on the assessed land revenue.

Zaildári system in Sirsa.

In Tahsíl Sirsa the Zaildári system was introduced at the Settlement of the Sirsa District in 1879-83. In this tahsíl the different tribal and religious elements are very largely intermixed, and it was found impossible to group them together and yet have none but contiguous villages in the same *zail*. The *zails* in this tahsíl are thus somewhat scattered and irregular. The Zaildárs are not graded as in the other tahsíls, but all receive one per cent. on the land revenue of their *zails*. In many cases this remuneration is extremely small and has been supplemented by *ináms*.

There are in all 39 *zails* in the Sirsa tahsíl. The Zaildári fees at one per cent. amount to Rs. 1,779, and the extra *ináms* to Rs. 196. The total cost of the agency is thus Rs. 1,975.

Headmen.

Tahsíl.	Village headmen.
Hissár	299
Hánsi	465
Bhiwáni	316
Fatahabad	545
Sirsa	527
Total ...	2,152

The figures in the margin show the number of headmen in the district. In the four southern tahsíls at the Settlement of 1840-41, the utmost looseness of practice was found to have prevailed in the matter of the appointment of headmen or Mukaddams, as they were then called. It had been usual at each Settlement to register as many names as the villages chose to record.

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Headmen.

The Settlement Officer of that time thus writes on the subject:—

"This choice being almost always the result of some temporary squabble, and not being regulated by any principle whatever, the record had become crowded with a vast number of names of mere paper Mukaddams who had never obtained and had never attempted to obtain the least share in the duties and responsibilities of the office. As no *mukaddami* allowance was provided in any of the preceding Settlements; and as the *bonâ fide* heads of the village communities under the system of Police in vogue in Hariána were and are still held personally answerable for the village Police, the office itself has been hitherto far from a sinecure and the actual holders of it were accordingly exclusivly entitled to their re-appointment for the future.

"The task being that of selection, the people when left to themselves either failed to make it or they compounded with their nominees for a share in their Mukaddam allowance in return for their votes, a practice which defeats the very object of the institution. In several instances, unable to arrange about who was to be excluded, they added other and fresh names as a counterpoise to the multitude already recorded. In no instance in short that came under my observance, did their decision, when a decision was obtainable, appear satisfactory or free from some material objection in point of practice or principle.

"Having been ultimately forced to take the duty of selection, appointment and decision of the numerous conflicting claims into my own hands, I proceeded to it as the last step in the after Settlement work, on the broad principles of prescription and possession, and as the justice of the grounds assumed was admitted by all and the facts were not of a nature to be controverted or denied, the appointment of Mukaddams for the future was effected throughout the district with little difficulty or trouble, and considering the number of disappointed claimants with less dissatisfaction than I had myself anticipated."

No radical change was made in the number and status of headmen or Lambardárs, as they had come to be called, in the Settlement of 1863, and their status and succession are now regulated by definite rules under the Land Revenue Act. There are occasionally disputes regarding the distribution of the *pachotra* or allowance of 5 per cent. on the Government revenue in villages where there are several Lambardárs. Where the village is divided into *panas* or *thulas*, one or more Lambardárs are appointed for each *pana* or *thula*, but the revenue of the whole village is collected by all the headmen jointly, and they in this case divide the *pachotra* equally, although the actual revenue paid by the several *panas* or *thulas* may be unequal. In other cases each headman collects the revenue of his particular *pana* or *thula* and appropriates the *pachotra* on the amount.

Mukaddams or substitutes for Lambardárs.

In the Zamíndári villages the sole proprietors or Malguzar, or one of the joint proprietors, as the case may be, is the head-

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Mukaddams or substitutes of Lambardars.

man, but as he is in nearly all cases non-resident in his village, especially in the case of estates belonging to the Skinner family, it has been the practice for the proprietor to appoint a Mukaddam or substitute to perform the duties of Lambardár. Till recently these Mukaddams were not only substitutes for the headman, so far as Government was concerned, but also servants pure and simple of the proprietor, and the *pachotra*, which he received, whether 5 per cent. on the Government revenue or a percentage on the proprietor's rent-roll, was intended to remunerate him not only for performing the duties of headman as required by Government, but also for personal service to the proprietor in matters connected with the village or estate. Since the passing of the Land Revenue Act of 1887 the status of the Mukaddams has been fixed as that of Government servant, pure and simple.

Headmen in Sirsa.

In Sirsa, as shown above, the majority of those declared proprietors of the soil at the First Regular Settlement were village headmen, *mukhya* or *panch* as they had been termed up to that time; nearly every proprietor was thus a headman. In 1864, when the First Regular Settlement was drawing to a close, the numbers of these headmen were largely reduced. Since then no radical change in the status of headmen has taken place beyond that arising from the operations of new laws or legal rules. There are no Ala Lambardárs or chief headmen in the district.

Common village property, income and expenditure, village cesses.

The common income of the village is an important element in its social economy. It is generally of three kinds: that realized from *ang-charai* or grazing dues, the proceeds of the *kudi* or hearth tax, and rent realized from persons cultivating portions of the common land of the village.

The old system of *chaubacha* has been already referred to. It was generally abolished at the Settlement of 1840-41, as being one which was productive of much oppression and hardship to the weaker members of the community. The system was continued in force in a few villages up to the Settlement of 1863, when it was finally superseded. In place however of the distribution of a portion of the revenue on the cattle and hearths or houses (*kudis*) of the village, the proprietors were allowed to realize fixed fees for grazing (*ang-charai*) and a hearth or house tax (*kudi*) at fixed rates. These two items of the common income are thus a survival of the old *chaubacha* which prevailed in the four southern tahsíls of the district. The grazing fees (*ang* or *bhuńga*) are levied at various rates; the maximum are Re. 1 for a milch buffalo, 8 annas for a cow, 4 annas for a buffalo calf, and 2 annas for a steer or heifer. Plough bullocks are exempt from payment. In many villages where but little waste is left, the rates charged are half the above or less. In some villages, where the proprietors own a large number of cattle, they, as well as non-proprietors, pay the grazing dues, and in others only the non-proprietors pay. In any case the grazing fees form part of the common income of the village in which none but full proprietors, thus excluding *kadím kirsáns*, have any interest.

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In many villages the levy of grazing fees has been given up owing to the decrease in the area of waste available for pasture, but whether they are levied or not, all the inhabitants of the village, of whatever status, have a customary right to graze their cattle on the village waste.

Common village property, income and expenditure, village cesses.

The *kudi* or hearth tax is generally levied at the rate of Re. 1 per annum from those residents of the village who cultivate no land, and in many *bhayacharah* and in some *pattidári* villages from those who, while cultivating as tenants of a particular proprietor, are not occupancy tenants nor cultivate in the common land of the village. In *zamíndári* villages the rate of the hearth tax is generally Rs. 2 per annum.

In *bhayâchárah* and *pattidári* villages rent is, with a few exceptions, realized from non-proprietors who cultivate the *shámilat* land of the village; a large number of these are occupancy tenants, whose holdings have been excluded from partition. In many villages of the same kind, especially those in which there is a large area of common land much of which is cultivated by individual proprietors, the latter pay rent to the joint village brotherhood, and this forms an item of the common village income. *Kadím kirsáns* have no interest in this income. The right to extract crude saltpetre from the saline earth in the vicinity of the village site is often sold by the proprietary body, excluding the *kadím kirsáns*, for considerable sums which go to swell the village income. In *bhayácharah* and *pattidári* villages where *pala* grows plentifully, a fee of Re. 1 per house, called *daránti gandási* is levied for the right to cut the *pala*, or else the right to do so is sold to one or more residents of the village. *Dharat* or weighment fees are realized in only a very few villages.

Kadim kirsáns have no interest in the above kinds of income which, where there is much common village land, often amounts to a considerable sum. In such cases the total income is expended in payment of the Government demand, and the balance of the latter is realized by a *bach* on the proprietors under which, in the case of *bhayácharah* and *pattidári* villages, each proprietor pays a sum proportional to the land revenue for which he is primarily responsible as recorded in the *jamábandi* of the village. Where the income is small, it is often divided among the full proprietors in proportion to the extent of their interest in the village common land, or is expended in some object of common utility to the village, such as the enlarging of the tank or the erection of a *chaupal*, or again some of it is occasionally expended in defraying part of the common incidental expenses of the village.

Village *malba*.

The incidental expenses falling on the village community, such as sums given in charity to beggars, or expended on occasions when a *pancháyat* visits the village, or in the entertainment of travellers, passing subordinate officials and others of a similar nature, are met from the *malba* fund of the

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Village *malba*.

village. The charges are in the first place advanced by the village Banya (Malbabardár) generally to the headmen and debited to the *malba* account of the village. The latter is, or is supposed to be, audited at the time of the Kharíf instalment, or in some cases then and at the time of the Rabi instalment also. The sum expended is then refunded to the Banya from the *malba* fund which till recently amounted to 5 per cent. of the Government revenue and was paid by all proprietors. Any deficit was made up by a further contribution (*barbácha*) levied sometimes where the hearth tax was not paid, at each equal rate on each hearth or house (*kudi*), and in other cases on each proprietor proportionately to the amount of land revenue for which he was primarily responsible, while any excess in *malba* income over expenditure was appropriated by the headmen. This was the theory, but in practice the Lambardárs generally appropriated the whole of the 5 per cent. *malba* cess, and defrayed the actual expenses incurred by a contribution levied as above on the whole village or on the proprietors. In the recent settlement the 5 per cent. *malba* cess has been abolished, and for it substituted a system of audit in presence of the brotherhood, and levy of the actual sum found to have been expended either by a distribution at equal rates on hearths or houses where the hearth tax is not levied or by one proportional to the Government demand on each proprietor. The proceeds of the hearth tax where levied are often devoted to meeting the *malba* expenses.

In Zamíndári villages the *malba* expenses are as a general rule incurred and defrayed by the resident tenants, and the proprietors, often non-residents, have no concern with them whatever.

The family rules of inheritance.

In dealing with the development of landed rights the family proprietary group has appeared as an important social unit in the evolution of individual proprietary right in the community. Another important social unit is the commensal group joint in residence and estate and which has a common hearth (*chúla*). The commensal group has among all agricultural communities an innate tendency to sub-divide. When the sons grow up they one by one marry, and after the father's death, or sometimes even before each one sets up a separate residence for himself, though it may be adjacent to or in fact a portion of the ancestral-tenement. This is a process which probably comes into action as soon as a village community begins to exist. But the idea of a concurrent separation of proprietary rights in land is a much later stage of development and can in the nature of things only begin to act when the idea of individual as opposed to corporate property has to some extent emerged. In other words the disintegration of the proprietary group is considerably posterior in time to that of the commensal group, and in fact, as has been shown above, that of the former has in this district only now reached such a stage that it can be said that the proprietary and commensal groups are in a very large proportion of cases

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The family rules of inheritance.

co-extensive. For the purpose of succession and property the family must be taken to have a wider meaning than the commensal group or even, as now sub-divided, the average proprietary group. It includes in fact all the agnatic descendants of a common ancestor of whom none are more than five generations or so distant from him. Property which has descended from such an ancestor is regarded as the *jaddi* or ancestral property of his descendants and, as will be seen below, is subject to certain restrictions which do not effect self-acquired property. Relatives who belong to the same commensal group as the owner of property have no greater prospective interest in it on that account than the relatives who are separate in estate.

Inheritance in all cases follows the rule of representation, *i. e.*, if an heir who would have been entitled is dead, his male heirs will succeed to his interest. The main object of rural customs in regard to present and reversionary rights in property is to keep it in the agnatic group or family, and thus in all but a very few cases only agnates can succeed.

The main rules of inheritance are as follows: Succession, goes first to the sons and sons' sons, &c., per stirpes with representation, *i. e.*, if a son has died the share which he would have taken goes to his sons and so on. If a son has died leaving a widow, she takes a life interest in the share which would have come to him. The nearer male descendants do not thus exclude the more remote, but all share according to the position which they occupy in relation to the deceased. As between sons by different mothers, the usual rule is that the distribution is equal among all sons, *i. e.*, *pagvand* or *bháionbat*, and not by mothers *chundavand* or *máionbat*. In other words no regard is paid to uterine descent. The higher castes in town generally follow, however, the latter rule. In the absence of sons the widow takes a life interest in the deceased's estate, but where sons succeed she has a claim to suitable maintenance only. On the death of the widow, or in her absence, or on her re-marriage, the father, if alive, succeeds. This of course rarely happens, as it is not often that the son separates from his father during the latter's lifetime, and still less often does a separated son obtain a separate part of the family land on partition before his father's death. The father's succession is confined practically to cases in which a separated son has acquired land subsequently.

After the father the succession goes to the brothers and their descendants per stirpes and by representation; if a brother has died leaving a sonless widow, she takes a life interest in the share which would have gone to the deceased brother. In the absence of brothers or brothers' sons or widows the mother of the deceased takes a life interest similar to that of the widow. In the absence of any of the above the succession goes to the nearest agnate branch per stirpes and by representation.

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Special proprietary tenures. Sukhlambars.

The nature of the tenure under which the *sukhlambari* grants are held in Tahsíl Sirsa has been fully dealt with in paras. 259-261 of the Sirsa Settlement Report, and it is only necessary to touch upon the subject briefly here. This form of tenure is found principally in Tahsíls Sirsa and Fatahabad and to a less extent in Tahsíl Hissár. On the conclusion of the Pindari campaign in 1818 or 1819 nine regiments of Rohilla Cavalry and Irregular Horse, one of which was a portion of the famous Skinner's Horse, were disbanded, and with a view to the colonization of the lately annexed tracts of Harriána and Bhattiána and perhaps to some extent as a defensive measure, grants of land in these tracts were made to the troopers and native officers of the disbanded regiments. A trooper's grant was 100 bigahs, equivalent to 81 bigahs as now in use. The grants to officers were larger according to their rank; a risaldar's grant being 500, a jamadar's 250, and a dafadar's 140 bigahs.

The conditions of the grant were as follows:—

(*i*). That it should be enjoyed revenue free for three generations, including the grantee, in the direct line of male lineal descent from him.

(*ii*). If male issue in the direct line of the three generations failed within twenty years, the grant would be enjoyed revenue free for the remainder of the twenty years by the relatives of the grantee.

(*iii*). The proprietary right would remain with the grantee and his descendants for ever, but after the lapse of three generations the holder would have to pay land revenue. The grantee after receiving possession was to reside in the village.

The grants in Hissár began to be taken up at once and the process continued till 1845 when all further allotment of grants was stopped.

Owing, however, to the unsettled state in which Bhattiána continued, the grantees did not apply for possession in that tract till 1837. From that date applications for possession were made constantly up to 1849 when all further allotments were stopped by order of Government. Many of the grantees were men from districts beyond the Jumna, and after receiving possession returned to their homes, leaving the cultivation in the hands of tenants. In 1850 the Lieutenant-Governor of the North-West Provinces held that the period of twenty years mentioned above ran from the date of obtaining possession and not from the date of the grant.

In 1852 a detailed enquiry into the nature of these grants appears to have been made in Hissár and a similar enquiry was begun in Sirsa in connection with the Regular Settlement.

The practice in regard to the succession to the *sukhlambari* grants has varied to some extent from the strict terms of the

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original grant, and the rules according to which the grants have been interpreted were apparently formulated in 1852. They are as follows:—

Special proprietary tenures. Sukhlumbars.

(i). The period of the grant is taken to be three *lives* and not three generations.

(ii). The eldest surviving male descendant in the eldest male branch of the original grantee's issue in existence succeeds until the grant has been held for three lives when it lapses.

(iii). During the currency of the grant the person in whose name the grant is recorded under the above rules enjoys the revenue thereof.

(iv). After the lapse of the grant the proprietary right vests in all those who are heirs of the *original* grantee according to the law applicable and not only in those of the last holder, and they are all responsible for the land revenue assessed after resumption.

A considerable number of the grants were forfeited for misconduct in the Mutiny and others are constantly falling in on account of lapse. In 1852 it was ruled that if the grantee did not cultivate his land it would be liable to resumption, but neither this nor the conditions of the original grant prescribing residence in the village have ever been enforced.

A large number of the non-resident *Sukhlambars* have transferred their land on long lease and in many cases they have sold their proprietary right after resumption. A *sukhlambari* plot in the idiom of the district is known as "*chitti*" until it is resumed.

After resumption the proprietors of the resumed plot have only the status of *málikán kabza* without any interest in the common land of the village, if any. As a matter of fact, however, in villages held by *Sukhlambars* or their heirs after resumption, there is practically no common land, as the interest originally granted to the *Sukhlambar* was one in a specific plot alone and conveyed no joint right in any other plot.

Tenancy tenures. Rent.

The history of the development of tenant right in the district is in many respects similar to that of proprietary right which has been already dealt with. The development has been to a large extent artificial and marked fairly clearly by the idiosyncracies of early Settlement Officers. The germ of tenant right was, however, certainly to be found in the district even before the artificial development began.

Tenant right in four southern tahsíls. *Thekadari* villages.

It has been already pointed out that in the four southern tahsíls there were at an early period a large number of villages in which a single individual had influence and power and who arranged for the cultivation and paid the Government revenue. In those, which were to develop into the present *zamíndâri* and

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pattidari estates, the status of tenant began first to come into prominence as the status of the farmer or lessee from Government began to develop into that of sole proprietor.

Tenants in *bhayácharah* villages.

In the brotherhood villages also there were a certain number of cultivators who, while admitted to most of the privileges of a member of the community, including contribution on equal terms to the village *bach*, were still not recognised in the full sense of the word as members of the territorial brotherhood (*bhumbhai*). Such tenants, however, so long as they paid the village rate from year to year were never ejected, for, as in the case of *kadim kirsans*, it was to the interest of the brotherhood to get as much land cultivated as possible and so to reduce the burden on each member.

In the *zamíndári* villages there seems to have been a distinction made at a very early stage between the cultivators who had been settled by the future proprietor at the first founding of the village, who had borne all the hardships incidental to a settlement in the uninhabited waste, who had dug the village tank and broken up the soil, and those who had come to the village and commenced their cultivation when this stage in the village history had been passed. The former were more indulgently treated by the proprietor than the latter; they paid a fixed rate of rent for the land which they cultivated, and the rate was lower than that charged in the case of the latter class of tenants; their tenure was more secure and they were not so liable to ejectment. In time the position of such tenants was still further strengthened, by the fact that the local Civil Courts generally refused to eject a tenant who had held continuously for twelve years at a fixed rent without any form of written lease. Thus at the time of the Settlement of 1842 tenants were roughly divided into three classes:—

Classes of tenants prior to First Regular Settlement.

(*i*). Those who had held continuously for many years at a fixed rent and were not liable to ejectment in a Civil Court.

(*ii*). Those who cultivated from year to year under fresh agreements.

(*iii*). The tenants in brotherhood or *bhayácharah* villages who paid rent at the same rate (*shamil bach*) as the members of the brotherhood, and who so long as they paid this rate were never ejected.

The rents referred to above as paid in *zamíndári* villages were in the majority of instances paid in cash, but in not a few cases, especially in the *sotar* lands in the Ghaggar valley, kind rents were common.

Previous to the Settlement of 1840-41 the tenant had a so far distinct status that he was commonly called a *boladár*, or one who held on a verbal agreement (*bola*). The term seems to have originated in, even if it was not confined to, the *zamíndári* or *thekadári* villages.

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Classes of tenants prior to First Regular Settlement.

At the Settlement of 1840-41 the three classes of tenants described above were classified as follows :—class (*i*), *boladár mukarrar shara bandbola* or *bil mukta*, *i. e.*, tenants paying for land cultivated at a fixed rate or rent, or paying for a fixed area of land at a lump rent; class (*ii*), *boladár harsala*, *i. e.*, tenants who held on agreement renewed or renewable from year to year; class (*iii*), *boladár shámilati*, *i.e.*, tenants paying only the Government demand at the general *bach* rate for the village. The first and third classes were in practice not liable to ejectment so long as they paid the sums due from them, while the second class could be ejected, but owing to the desire to increase cultivation and the small value of land seldom were. The distinction between the status of the different classes of tenants was, however, one not based on any specific rule or law, but one observed in practice.

Treatment of tenant right at Settlement of 1863.

In the Settlement of 1863 the question of definitely fixing the status of different classes of tenants and specifying the resulting rights and liabilities came up for decision, and it was then that the forms of tenant right in the four southern tahsíls of the district were finally moulded. The ordinary division into tenants with and without right of occupancy was adopted and rules were framed by which to determine the class into which any particular tenant should fall. They were as follows :—

(*i*) Tenants who had had no continuous possession or who had not paid rent at fixed rates were declared to have no right of occupancy.

(*ii*) Tenants from whom proprietors had realised profits in the shape of rent were, if their possession dated from before the Settlement of 1840-41, declared to have rights of occupancy, otherwise not.

(*iii*) Tenants in *bhayácharah* villages who had paid at the village *bach* rate were, if their possession dated from before 1849, declared to have rights of occupancy, otherwise not, unless the proprietors agreed to confer such rights on them.

Some of the Ghaggar villages had been exempted from the Settlement of 1840-41 and had been subsequently settled in 1852, and the status of tenants as having or not having occupancy rights had then been fixed, and this status was of course not disturbed in the Settlement of 1863.

The above rules, however, only disposed of the question of status in villages where the tenants had never been in the position of proprietors. In villages which had been farmed for arrears or transferred by private contract and in which the original owners had sunk to the level of tenants the matter required special treatment. The principles adopted in such cases were as follows :—

(*i*). In villages which had been farmed for arrears of revenue the former owners when in possession were declared occupancy tenants. The same rule was observed in

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Treatment of tenant right or Settlement of 1863.

the case of villages which had been forfeited for rebellion or in which the owners had transferred the estate subject to their own right to cultivate land therein.

(*ii*) In the case of lands transferred in execution of decree the former owners were declared to have no rights of occupancy.

The Settlement of 1863 thus extended a large measure of protection to tenants and resulted in the creation of a large number of occupancy tenures. Owing to its late colonization and development and the comparatively large number of *zamíndári* and *pattidári* estates in it a comparatively large proportion of the agricultural operations of the district is carried on by tenants and on their well-being the prosperity of the district largely depends and the early recognition of this has no doubt had a beneficial effect on its development.

Rents paid before Settlement of 1863.

The payment of rent has of course been customary in *zamíndári* and *pattidári* villages since the recolonization of the four southern tahsíls, but in *bhayácharah* villages no rent in excess of the village *bach* rate was taken at the Settlement of 1840-41, nor in fact till the Settlement of 1863.

Rents fixed in *bhayácharah* village at Settlement of 1863.

The then Settlement Officer appears to have thought that a certain amount of *málikána* should be received by the proprietors; and probably proprietary right had been sufficiently defined and the value of land had risen sufficiently to induce proprietors to exercise this mark of proprietary right. Very few suits were filed on this ground and in nearly all cases the proprietors and tenants by mutual agreement fixed a *málikána* of from 25 to 50 per cent. above the Government demand. Here then we find the status of tenant and that of proprietor fully distinguished and the subsequent increase in the value of land and of agricultural produce has brought the distinction into greater prominence.

Subsequent development of tenant right and rise in rents.

In the Settlement of 1863 not much distinction appears to have been made between the rents paid by occupancy tenants and tenants-at-will, so far as the action of the Settlement Officer was concerned. Gradually, however, as the value of land increased owing to increase of population and a rise in the value of agricultural produce the proprietors began to be fully alive to their own interests, and to enhance the rents of tenants-at-will and to preserve the distinction between land in which tenants had a right of occupancy and land subsequently broken up in which they had none. The great majority of the tenants of the district pay cash rents, kind rents being confined mostly to the flooded *sotar* lands where outturn is precarious and which are held by an unthrifty class of cultivators and to lands irrigated by the canal. The rise in cash rents thus came gradually to affect a large majority of the tenants-at-will in the four southern tahsíls of the district, especially those in *zamíndári* villages. Many of the occupancy tenants had since Settlement broken up fresh land in which they had no occupancy rights, and this land was a necessity to them as the area held in occupancy tenure was not

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Subsequent development of tenant right and rise in rents.

sufficiently large to support their families. This acted as an inducement to them to accept higher rents, but this has not been done without a struggle. For several years past there have been yearly a large number of ejectment proceedings instituted by landlords; and tenants-at-will having come to know full well the value of occupancy rights have freely disputed their liability to ejectment and claimed such rights. Landlords again were anxious in face of the extensive grant of occupancy rights at the previous Settlement and in view of new legislation to establish the status of their tenants as one without occupancy rights and so proceeded to eject them. The progress of the Settlement has now settled doubts as to status, and tenants-at-will are generally accepting a rise in rent consequent on enhanced assessment.

The cash rents paid in the tract with which we are dealing are very generally paid on area held whether sown or not, this is called *lagán khari pari*. Kind rents are taken either by a fixed share of produce (*batái*) very commonly one-third together with a certain number of sérs per maund as *serina*. The fees in kind to Kamins are given out of a small quantity which is left out of the division. Any balance left after these are paid is again divided. Another not uncommon form of rent is that taken by appraisement in cash of the landlord's fixed share of the crop; this is called *kankut*. In a few cases cash rents are paid by rates on area sown, the rates sometimes varying with the crop (*kasht harsala* or *jinsi*).

Tenancy tenures in Sirsa.

The principles upon which the individuals who were declared proprietors in the Settlement of the Sirsa Tahsíl in 1852 were selected have already been noticed at length. Such persons were declared sole proprietors of their own holdings and joint proprietors of the common waste of the village. All other cultivators in the village sank to the level of tenants (*asámis*).

Creation of occupancy tenures at the Regular Settlement.

The development of tenant right in Sirsa has been described *in extenso* in paras. 217, 218, 224-231, 246-253 of Mr. Wilson's Settlement Report of Sirsa. The loss of their incipient proprietary rights by many proprietors in the *bhayácháráh* villages was to some extent compensated by a wholesale creation of occupancy tenures. Practically all tenants, except those who had settled in a village very recently or who occupied a distinctly inferior position, were made occupancy tenants in the Settlement of 1852-63, all other tenants being declared to be tenants without rights of occupancy. This was the case both in the *bhayácháráh* and in the *boladári* villages. The rents of the occupancy tenants were also fixed so as to leave the proprietors in *bháyachárah* villages a profit (*málikána* or *biswahdari*) of five to ten per cent. on the land revenue after paying the revenue and cesses due, and of 50 to 100 per cent. in *boladári* villages. In the latter the proprietor paid cesses out of his *málikána*.

Subsequent development of tenant right.

The result of the Settlement proceedings was that 66 per cent. of the area cultivated at the time was held by occupancy tenants, 27 per cent. by tenants-at-will and only 7 per cent. by

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proprietors. After Settlement the tenants rapidly extended their cultivation at the rates fixed at Settlement and the proprietors of course made no objection as the greater the area of land brought under cultivation (*nautor*) the larger were their profits.

Subsequent development of tenant right.

This state of things continued till the Settlement of 1879-83 drew near, when the increased competition for, and the consequent increased value of, land induced proprietors to stop new cultivation except at higher rents and to demand higher rents for land which had been brought under cultivation since Settlement. The tenants in the expectation of a further grant of occupancy rights at Settlement refused to pay higher rents and the consequence was a larger number of ejectment proceedings under the Tenancy Act of 1868.

Defeats of the tenants.

These the tenants met with claims for occupancy rights, but the Act in question gave no substantial support to such claims, and after a proposal for special legislation had been negatived the tenants' claims were in the great majority of cases rejected and in respect of lands brought under cultivation after 1868, the tenants had to pay the proprietors' demands or be ejected and such a step would have brought many a tenant, whose occupancy holding conferred at the previous Settlement was not large enough to support him and his family, into the greatest difficulties.

Inportance of the tenantry in the district.

The above account of tenant right will, it is hoped, have made clear the importance of the tenant element in the social and agricultural economy of the district, and Table No. XVI, which shows the number of tenancy holdings and the gross area held under each form of tenancy in 1890-91, will indicate this in a more compendious form. It will be seen that in the four southern tahsíls the proportion of the cultivated area in the hands of tenants is 52 per cent. while in Sirsa it rises to 75 per cent. The above account of the development of Tenancy Tenures will explain this.

Rent rates.

Table No. XXI gives the current rent rates of various classes of land as returned in 1890-91. But the accuracy of the figures is doubtful; indeed it is impossible to state general rent rates which shall even approximately represent the letting value of land throughout a district.

Agricultural partnerships or *lánas*.

Except where land is irrigated by the canal or from wells or by floods from the Ghaggar or Joiya, the whole agriculture of the District is dependent on the rainfall and is of a simple character not requiring any such large expenditure of capital or labour as would render it necessary for different cultivators to club their resources together with a view to efficient tillage and cultivation. The agricultural partnership (*lána* or *sajji*) is therefore comparatively rarely found, and is confined to the irrigated tracts mentioned above.

Several *chulas* or commensal groups will combine their ploughs and oxen in order to cultivate the land owned by one or more of the *chulas* or will take on rent land owned by some other family. The share of each *chula* in the produce of the

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land so cultivated will depend on the number of bullocks and men contributed to the association. Each man and each bullock represent one share, the man's share being called *ji-ka-hissa.* The share of a woman or a labourer employed for minor operations, such as weeding, is called *khurpi-ka-hissa ; khurpi* meaning a hoe. Where each *chula* contributes a bullock as well as the labour of one man the *lána* is termed *adhalia* and the share of such a *chula* is taken as the unit; where no bullocks are contributed by the members of the *lána* but procured elsewhere it is called *chauthia* and the unit is then the *ji-ka-hissa* or man's share.

Agricultural partnerships or *lánas.*

In the case of well irrigation in the Bagar tracts of the Bhiwáni Tahsíl the distribution is made on the number of bullocks required to work the *láo charsa* or rope and bucket. For each *láo* four pairs of bullocks are required, neither more nor less, and the share of each *chula,* which contributes one pair with the labour necessary to work them, is called *chauth,* while if only one bullock is contributed the share is called *athwál.*

The lands on which *línas* are employed are generally cultivated with the Rabi crop, except in the case of rice on the Ghággar, and rent is paid by *batái.* The owner of the soil first takes his share of the produce as *batai* rent, even if he is himself a member of the *lána,* and the balance is then divided among all the *chula* which have contributed to the *lána* according to any one of the above unit shares which may be applicable.

Agricultural labourers.

Hired field labourers are generally employed in weeding the Kharíf crops where the work is not done by the women of the family; but the time when there is the greatest demand for hired labour is at the reaping of the Kharíf andeRabi harvests. The labourers are in nearly all cases village menials, such as Chamárs, Chuhras, Aheris, and Dhánaks. When the harvest is a good one and work plentiful they get comparatively high wages, two and sometimes three or four annas per day, and one if not two meals of *roti.* They are by no means dependent on field labour alone but practice other handicrafts in the village, such as weaving, curing skins, &c., and many of them cultivate land on their own account.

In seasons where the rainfall is partial tenants and even proprietors of villages in which there has been rain insufficient for sowing earn very fair wages by taking their ploughs and bullocks to adjacent villages where there has been rain and ploughing for hire, which in some cases under favourable circumstances amounts to Re. 1 per day and meals.

In seasons of scarcity the first pinch of distress is of course felt by the labourer, but he is less tied to his village than are the proprietors and tenants and does not hesitate to leave it and seek labour elsewhere.

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Petty village grantees.

The third line in Table No. XVI shows the area held by tenants free of rent. The whole of this area is not, however, in the hands of village grantees, as it includes areas of *shamilát* land cultivated by individual proprietors as tenants-at-will who are charged no rent by the brotherhood.

There are a considerable number of village grants free of rent, especially in *bhayácházrah* villages. These grants are most commonly made to village menials and watchmen on condition of or in payment of service, to attendants at temples, mosques, shrines or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools and the like. The grants take various forms; when the land is held free of either revenue or rent it is called a *dholi* if given with a religious object, and a *bhonda* if given for village service.

Village menials.

The village menials most commonly found in the district are as follows in the order of their social rank.

Kháti.

The Kháti is the village carpenter who does all the wood work required by the villagers. His customary dues are a fixed amount of grain, varying from 30 to 50 sérs per annum per plough, payable at harvest time, or a cash payment of 8 annas or Re. 1 per plough per annum together with fees at weddings, especially Re. 1 for making the *torán*. For these dues the Kháti does all ordinary repairs, the wood being supplied by the owner. For new articles, such as a plough (*hal*) or a charpoy (*munji*) 2 annas is received as wages (*garhái*).

The Khati's tools are the following :—the *randha* (a plane); *barsua*, a pointed metal tool for making lines; *basola*, an axe for chopping; *gan*, an iron mallet; *kuhára*, an axe; *arhi*, a hand-saw; *arha*, a large saw with two handles; *niháni*, a chisel; *hathora*, a small hammer; *putha*, a pair of compasses.

Nai.

The Nai combines the occupations of village barber and gossip monger. He takes a leading part in all family ceremonies. He will shave all but the lowest castes, such as Chuhras and Dhánaks. He is the bearer of good tidings but never of bad, which are intrusted to the *daura*. The Nai gets no fixed remuneration, but he is fed at weddings and such like.

The Lohar is the village blacksmith and is distinctly lower in the social scale than the Kháti. He does all repairs to iron-work, the material being supplied by the owner. His dues are generally much the same as the Kháti's.

Kumhar.

The Kumhar is the village potter and manufactures the household utensils required. In addition to this he keeps donkeys, a reason for his low caste, and also carries grain from the threshing floor (*pair*) to the village.

Chamár.

The Chamár is primarily the leather worker of the village and supplies the *nári* or thong for the yoke, binds the seed drill (*por*) and fastens the prongs of the pitchfork (*jeli*) with

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Chamár.

leather (*badi*). In addition to this he generally performs the *begár* work of the village and also sometimes works in the fields. His remuneration consists of grain either a small share of the produce or one maund more or less of grain per house per annum, together with the skins of all cloven hoofed cattle who die in the village. The owners however sometimes retain the skins of full-grown buffaloes which are valuable and pay the Chamár 2 annas (*nikalwai*) for removing them. If the Chamár gets the skin he has to supply a pair of shoes in return. The Chamárs sometimes share the flesh of dead cattle with the Chuhras or Dhánaks.

Chuhrás and Dhánaks.

The Chuhrahs and Dhánaks are both on a level at the bottom of the village social scale. They are chiefly employed as the village *dauras* or messengers, whose duty it is to show the road to travellers, to summon the villages together when required and to carry messages and letters. The *daura* receives a fixed sum, generally Rs. 12 per annum, raised by a contribution levied on all the residents of the village, and also the skins of camels, horses and donkeys, and sometimes a share of the flesh of dead cattle. Many of the menials, and especially the Chamárs, are also agriculturists and not a few inferior proprietors (*kadim kirsáns*) and occupancy tenants.

Village Banya.

The village Banya though a much and often a very deservedly abused individual "plays a part of cardinal importance in the village economy." He is the village banker with whom most of the brotherhood have a drawing account, which generally from the first shows a balance in favour of the banker. The interest charged at the periodical settlement of accounts is often excessive even when the debt is secured by a mortgage of land. Payments to the credit of the zamíndár's account are often made by him in kind by delivery of grain or cattle and the price at which they are credited is one not unfavourable to the Banya. However, in a good year in a prosperous Jat village, many of these village accounts will be cleared up.

Without the village banker on whom to draw in times of scarcity, the zamíndárs would often be in extreme difficulties and there is perhaps much more good faith in his transactions with them than he is often given credit for. He is generally a person of importance in the village and often holds land as an occupancy tenant or as a *kadím kirsán*, and he almost invariably has a lofty masonry house (*haveli*) which not inappropriately overtops the other buildings of the village.

Poverty, wealth and indebtedness of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land, and Tables XXXIII and XXXIII A show the operations of the Registration Department. The mortgages dealt with in Table XXXII are all mortgages in which the possession of the land has been transferred; hypothecatory mortgages do not appear in the Revenue Returns.

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The question of indebtedness and the consequent passing of land out of the hands of agriculturists has not as yet assumed much importance in this district.

Alienations.

Alienations of land whether by way of sale or mortgage with possession are on the whole remarkably light, and this is due in a large measure to the thrifty character of the Jâts who form the majority of the agricultural population. On the other hand, the increasing value of land combined with an assessment which had previous to the recent Settlement become inadequate, gave the agriculturist who wished to mortgage his land every facility for doing so, as the money-lender was only too anxious to invest his capital therein. In spite of this but little land, comparatively speaking, is encumbered, or has been sold, and the fact appears to show clearly that as a rule agriculturists in the district are not in any way heavily involved in debt. The enhanced assessment will probably to some extent diminish the value of all but the best classes of land in the eyes of the money-lender.

The only tract where the amount of alienation is large is in the eastern part of the Bhiwáni Tahsíl, and it is mostly all by way of mortgage. In that tract we have the best soil in the district under an assessment, which till recently was excessively light, and an unthrifty population of Hindu Rájpút cultivators with an important commercial town like Bhiwáni in there neighbourhood, containing a large number of money-lenders who were only too anxious to invest their capital in land. These elements have all combined to raise the amount of alienation in the tract.

The figures in Tahsíls Fatahabad and Hissár are swollen to some extent by the transfer of whole villages or shares therein by a single proprietor, and such a transfer has not the same political significance that a transfer by an agriculturist pure and simple has.

A comparison of the figures of area mortgaged and that redeemed shows that the encumbered area is increasing slowly while the amount of mortgage debt is rising rapidly as land becomes more valuable.

Size of holdings.

The size of the average proprietary holding and of the area thereof cultivated by the proprietor is an important element as bearing on the wealth or poverty of the agricultural classes.

Tahsíl.	Circle.	Average cultivated area per holding in acres.	Average cultivated area per owner in acres.
Bhiwáni ...	Hariána ...	24	15
	Bágar	56	28
Hánsi ...	Hariána ...	26	17
	Canal	31	21
Hissár ...	Hariána ...	32	24
	Bágar	39	27
Fatahabad	Hariána ...	46	32
	Bágar	58	36
	Nali	40	29
Barwála ...	Hariána ...	28	20
	Nali	33	21

In the margin are given statistics showing the average cultivated area per proprietary holding and per owner in the different assessment circles of the district taken from the assessment reports for the five (now four) southern tahsils of the district:—

The figures are of course largely affected by

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Size of holdings.

the number of *zamíndári* estates in any particular tract, but they show that the average holding in the Bágar is from 40 to 60 acres, in the Hariána from 25 to 40 acres, and in the Náli from 35 to 50 acres. In the latter tract there are many *zamíndári* villages and the average holding of a true peasant proprietor is probably not more than 20 or 25 acres. In the light soil of the Bágar, whose produce is not so good as that of the firmer soil to the eastward, a large area is of course necessary for the maintenance of a family, and on the other hand the heavy soil of the Sotar renders it impossible for the average cultivating group to till the same area as in the lighter soils, and the cultivators themselves are but poor agriculturists. On the whole, in all the four southern tahsíls and also in Sirsa, the area available for the average sized cultivating group is large enough for their maintenance, and there is no pressure of population on land.

Debt.

Agricultural indebtedness of a permanent nature is in this district remarkably small in amount. There is of course a large amount of floating debt due by agriculturists to the village Banya, but most of this in the case of the more thrifty and prosperous tribes is paid off in good years while it is only extravagant zamíndárs, such as Hindu and Mussalmán Rájpúts, and utterly worthless ones, such as Pachhádás, who are to any extent permanently in the hands of the Banya.

Many of the more prosperous landowners, and, in not a few cases tenants, have in the currency of the late Settlement under an assessment which became increasingly light as cultivation extended, saved a considerable amount of the outturn of their fields and their labour. This has been invested in making increases to their material comfort, such as the erection of better and more comfortable and substantial dwellings, in the use of better wearing apparel by all and a greater amount of jewellery by the women, while not a few have invested their savings in the form of loans on the security of land to less prosperous agriculturists.

SECTION F.—LEADING FAMILIES.

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Leading families.

The agricultural portion of the population of the District can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., are collectively the largest landholders in the District.

History of Colonel Skinner.

Colonel Skinner, the founder of the family was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rájpútni, from the neighbourhood of Banáras. In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahrátta chief Sindhia, under his commander the Frenchman DeBoigne and was stationed at Mathura.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rájpútána. In 1798 he was severely wounded at the battle of Uncarárah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related in the last chapter the increasing power of George Thomas in 1800 and 1801, excited the jealousy of Sindhia's commander Perron and led to a fierce struggle in which Thomas was overthrown at Hansi. In this campaign Skinner took an important part and made his first acquaintance with the Hariána country with which he was to be so prominently connected in the future. In the beginning of 1803, Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke out between the Mahrátta chiefs and the British, and ten of the British officers serving under Perron refused to use arms against their countrymen. This led to the dismissal of all Sindhia's English officers including Skinner. This was a blow to Skinner who at this time appears to have had no intention of taking service under the British nor any objection to fighting against them. Perron was however obdurate and shortly before the battle of Aligarh Skinner still unwilling to desert his former master was forced reluctantly to come into the British camp. There, on condition that he should not be employed against his former master, he received command of a troop of native cavalry, the nucleus of the famous Skinner's horse, who had come over from Sindhia. In 1804 Skinner with the rank of Captain was sent with his regiment towards Sahśranpur to oppose the Sikhs which he did successfully and with much credit to himself. In the same and following year Skinner was actively employed in the war against Holkar. In 1806 on the introduction of the economizing régime of Sir George Barlow, the reduction and disbandment of Skinner's Corps, the "Yellow Boys" as they were called, took place. Skinner himself was retired with the rank and pension of a Lieutenant-Colonel. He then resided for a time at Delhi, and after his pension had been commuted into a jágír he employed himself in the improvement of his estate. Meanwhile the disturbed state of Hariána, the nominal

Leading families.

History of Colonel Skinner.

head-quarters of which were at Hánsi, was attracting the attention of Government. As has been already related, the Honourable Edward Gardiner was in 1809 dispatched thither to restore order and the services of Skinner with the rank of Captain and with 300 sawars of his old regiment who had been continued in employment as Civil Police was placed at Mr. Gardiner's disposal. The strength of the corps was increased to 800. Skinner with his horse was present at the capture of Bhiwáni, and he remained stationed in the district from 1809 to 1814 and assisted in the restoration of order. It was at this period that the foundation of the family estates was laid. Skinner received considerable grants of waste land from Government on which he founded villages and settled cultivators, others he took upon farm for arrears of revenue and others again were voluntarily transferred by the original cultivators who preferred to be his tenants and under the protection of his name to having the doubtful privileges of proprietors.

Skinner's corps was meanwhile increased to 3,000 men, and he himself received the rank of Lieutenant-Colonel. He took part with his corps in the Pindhari compaign. After its conclusion in 1819 the corps was reduced by 1,000 men. Of the remainder 1,000 were stationed at Hánsi under Colonel Skinner and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the jagir which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattiána. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second-in-command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner recevied a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hánsi employed in the management and improvement of his estate. Under the name of "Bara Sekunder," the latter word being a corruption of his name, he was widely feared and at the same time much respected by the native population. He died in December 1841 leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hánsi.

Present condition of the Skinner Estate.

In 1887 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order dated August 30th, 1888. The numerous villages in this District which formerly were part of the joint estate are now held separately by the various members of the family. The

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Present condition of the Skinner Estate.

largest proprietors are Mr. James Skinner, a grandson of Colonel Skinner; Mr. Robert Hercules Skinner, and other minor children of Mr. Alexander Skinner son of Colonel James Skinner, Mr. Richard Ross Skinner, and Mr. George Earle Skinner, sons of Mr. Thomas Skinner.

Except in a few instances, notably in the villages belonging to Mr. James Skinner, the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave every thing in the hands of their *karindas* or local agents.

The Bhái of Sidhowál.

The chief native gentleman of rank in the District is Bhái Anokh Singh of Sidhowál in the Karnál District, who holds a jágír of 14 villages in the Budlada tract, transferred to this District from Karnál in 1888. He is a member of the Arnauli family and connected with the former Bháis of Kaithal.

The District of Kaithal, as it was constituted when it passed into the hands of the British, had been acquired for the most part by Bhái Desu Singh, the fourth son of Bhái Gurbakhsh Singh, himself a descendant of a Rájpút zamíndár of Jaisalmer. Desu Singh died in Sambat 1835-1836, while his son Lál Singh was a hostage at the Delhi Court. Bahál Singh, another son, succeeded to the rule of his father's possessions. Lál Singh was, however, released, and on his return drove his brother away. The latter at this time acquired the Budlada tract, but was soon afterwards murdered at his brothers's instigation.

The treaty of Sarji Anjangáon in 1803 and the subsequent treaty of Poona made the British nominal masters of territories to the west of the Jumna. Immediately after the battle of Delhi in 1803, the chief of Kaithal, Bhái Lál Singh with other Sikh chieftains, had made his submission to the British. Under the policy of withdrawal inaugurated by Lord Cornwallis, Lord Wellesley's successor, the tract west of the Jumna was parcelled out among the Sikh chiefs, partly in the form of jágír grants and partly in full sovereignity. But the increasing power of Ranjít Singh subsequently drove them into the arms of the British, and they were taken under protection in 1809, while in 1810 the jágír grants of 1805-6 were declared grants for life only. They were gradually resumed at the death of their holders.

Bhái Lál Singh of Kaithal died in 1806 and was succeeded by Bhái Ude Singh, his minor brother, under the regency of his mother. His rule was oppressive and tyrannical. He died in 1843 leaving no issue, and his State was held to have lapsed to the protecting power. After considerable opposition Kaithal was occupied and the administration of the lapsed State taken in hand by Major (afterwards Sir H.) Lawrence. It was ruled that the collaterals of Bhái Ude Singh could only succeed to the acquisitions of Bhái Gurbakhsh Singh, the founder of the family, and to those of Guláb Singh, second cousin of the deceased Bhái and claimant of his estates. The extent of these was not

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Leading families.

The Bhái of Sidhowál.

determined till 1844. They included a jágír of the Budlada tract and were made over to Guláb Singh, the head of the Arnauli branch of the family.

The Bháis of Arnauli came under the reforms of 1849 and have since then ceased to exercise any administrative functions. The estates have continued to be held in jágír. The Budlada estate of 14 villages is now held by Bhái Anokh Singh, a member of the Arnauli family, who resides sometimes at Budlada and sometimes at Sidhowál in the Karnál district. He is an Honorary Magistrate and is permitted to collect his jágír income direct. The following genealogical table shows his connection with the Bháis of Kaithal :—

BHAI GURBAKHSH SINGH

- Desu Singh.
  - Lál Singh.
    - Ude Singh.
  - Bahál Singh.
- Sukha Singh.
  - Basáwa Singh.
    - Sangat Singh.
      - Bhái Anokh Singh.

Darbáris.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Darbárs :—

Kamr-ud-din Khan, Pathán of Sirsa; Bába Jánki Dás, Fakír of Rori, already referred to in connection with the mutiny at Sirsa; Lála Rám Sukh Dás, Banker of Sirsa; Lála Sohan Lál, Banker and Government Treasurer, Hissár; Jairám Dás, Banker of Bhiwáni; also the following retired Native Military Officers: Sardár Khan, Jamádár and Rais of Hissár; Harsukh, Subahdár of Satraud; Het Rám, Jamádár of Rajli; Chandan Singh, Risáldár of Tigrána; Rámjas, Jamádár, Tigrána; Partáb Singh, Jamádár, Kairu; Sáhib Rám, Jamádár of Pili Madauri; Jawáhir Singh, Risáldár, Hansi; Jassu, Subádár of Pabra.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—GENERAL STATISTICS OF AGRICULTURE.

Chapter IV, A.

General Statistics of Agriculture.

Table No. XIV gives general figures for cultivation and irrigation and for Government waste land, while the rainfall is shown in Tables III, III A, and III B. Table XVII gives statistics for Government estates. Table XX gives the areas for the principal staples, and Table XXI the average yield for each. Statistics of live stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter.

Soils.

The soils of the district have been already described. In the district, as a whole, the amount of moisture which can be obtained is of far more importance than the class of soil in which cultivation is carried on.

The soils of the tract may be broadly classified into three divisions :— (1) a fairly heavy, and in parts, hardish loam (*kathi* or *karri*) which is known as *rausli* in the Delhi direction, and *niwán* in the Budlada tract ; (2) a light shifting sandy soil called *bhúr* or *tiba* (hillock) the latter term referring to the undulating character of the ground in which it is found ; (3) a very heavy clay (*sotar*) which becomes as hard as iron and impossible to till except when flooded. Of the two former classes the loam (*kathi*) is generally preferred, but in a district where rainfall is precarious, the light sandy soil has its advantages. As is well known, less moisture is requisite for germination and growth in it than in a loamy soil, and in consequence a crop of some sort or other will grow in it on a scanty rainfall under which the heavier loam would remain unsown, but with a fair supply of moisture the latter will give a crop far superior to any thing that can be taken from the former. Owing, moreover, to the greater evaporation from light soil more frequent falls of rain are required to renew moisture than is the case in the more loamy soil.

In the tract in which light soil is mostly found sandy hillocks (*tibas*) are intermixed with loamy valleys (*tál*) the soil of which benefits somewhat by the drainage from the sandy hills. Some of the most fertile spots in the district are those which consist of loamy soil in proximity to a piece of waste land of higher level (*upráhan*). The shifting nature of the sandy soil, as already noticed, renders agricultural operations in it difficult as the seed is apt to be choked with blown sand.

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General Statistics of Agriculture.

Soils.

The manner in which the hard *sotar* clay is flooded by the Ghaggar and Joiya has already been noticed, and it has been shown how in Tahsil Fatahabád the stream is confined in a comparatively narrow channel in consequence of which the flood waters are deeper and the soil emerges less early than in Sirsa where the spread of the water is much greater and the flood shallower in consequence of which Kharíf crops can be grown on some of the flooded area.

Of the hard *sotar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

The soil which is situated lowest is called *dábar* and is found in low-lying depressions at a greater or less distance from the main stream and connected with it by natural channels (*phats*) or very often by artificial water-courses or nalas, and these depressions are generally utilized as *kunds* or rice beds, the supply of water to which is regulated by artificial embankments. The land which is slightly higher than this is generally devoted to gram sowings, as the large amount of dúbh grass and weeds found in it render it unfit for wheat cultivation.

The land at a higher level still including the highest land touched by the floods is comparatively free from grass and weeds and is called "*mahra.*" It is devoted, if possible, to the cultivation of wheat, or wheat and gram, or barley. Being the highest flooded land it of course emerges soonest and dries quickest, so that when the floods fall early the moisture (*ál* or *vattar*) left will evaporate before the time for wheat sowing in November and December, and in this case gram will be sown as in the lower levels which emerge later and remain moist longer. In fact in the latter a fairly good crop of gram, sown in September, will be obtained in any year in which the floods are not extraordinarily early in time and small in amount. Wheat is sown in the lower levels also, if sufficiently free of weeds, and if the floods are suitable in time.

Seasons and rainfall.

The amount of rainfall is a matter of primary importance in a district in which over 90 per cent. of the cultivation is unirrigated; and given the amount much depends on its distribution over the various seasons. The summer rains should begin towards the end of June, and the maximum rainfall should occur in that month and in July, and there should be fairly heavy showers in August and September. The ideal rainfall for the district would perhaps be as follows. A very heavy fall in Har (June and July) and fairly heavy ones at intervals throughout Sawan and Bhadon (middle of July to middle of September). There should also be some rain in Asauj (September-October).

On the rainfall of June and July depend the sowings of all the Kharíf crops, and that of August and September is no less important, for on it are dependent the ripening of the Kharíf and the sowing of the Rabi in unirrigated and unflooded tracts.

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Seasons and rainfall.

Without fair showers in the winter months from December to February the Rabi will not ripen, if it does not fail altogether.

The zamíndárs estimate the rainfall by the number of finger breadths (*ungal*) to which the moisture (*al*) penetrates into the subsoil. A rainfall of 100 *ungals* in the summer and autumn is supposed to supply all the moisture which is requisite for the husbandry both of the Kharíf and Rabi. A striking peculiarity of the rainfall of the district is its partial distribution locally; in some cases certain villages will have rain sufficient for sowing while the lands of contiguous villages will lie untilled.

The year is divided into three seasons; the hot weather (*garmiyán*) from Phagan (February-March) to Jeth (May-June), the rains (*chaumása*) from Har (June-July) to Asauj (September-October), and the cold weather (*siyál*) from Kátik (October-November) to Mah (January-February).

Agricultural year

Preparations for the new agricultural year are made in Jeth, *lanas* are formed and land is then taken on rent for the year; but the commoner practice in unirrigated lands is for the latter to be delayed till the nature of the seasonal rainfall is known. Plough cattle are purchased prior to this at the fairs in Chait.

Where there is canal irrigation agricultural operations commence in Chait (March-April), with the preparation of the soil for the cotton (*bári*) crop by watering and ploughing and by the subsequent sowing of the crop. In irrigated lands *jowár* for fodder (*charri*) and a little indigo are also sown about this time or a little later. If there is a good fall in March an early *bájra* crop will be sown in *baráni* lands, as was extensively done in the present year 1891-92; and cotton will also be sown in unirrigated lands. On the first fairly heavy fall of rain in the latter end of Hár (June-July) ploughing and the sowing of Kharíf crops is commenced with the utmost vigour in *baráni* lands. If there have been fairly good rains in the previous winter a large area will have already received a preliminary ploughing for the Kharíf.

If the rain comes fairly early in the last half of June, *bájra* (spiked millet) and *múng* will be the crops first sown. If the rain continues *jowár* (great millet) and other pulses such as *moth* and *másh* will be sown in Sáwan (July-August). If the rains are delayed till the end of June or beginning of July, *bájra* and the pulses *moth*, *mung* and *másh* will be sown intermingled and probably also *jowár* and perhaps *til*. If the rains are very late and it is certain that if the first sowings fail there will be no time for further ones, all the unirrigated Kharíf crops, both millets and pulses, will be sown intermingled in the hope that some at least will ripen. In canal irrigated lands, the zamíndár will sow a little *jowár* during July (Hár Sawan) as fodder for his cattle. When the Kharíf crops have been sown the zamíndár in *baráni* tracts will, if there is promise of rain for

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Agricultural year.

sowing, turn his attention to the preparation of some portion of his holding for Rabi crops, and in irrigated lands this is of course being carried on daily. In the flooded lands the cultivator is at this time, Sawan (July-August), engaged in sowing his rice crop supposing that the floods are favourable. If there is a good shower in Sawan Bhadon (August or early days of September) *jowár* and *moth* mixed will be sown in *báráni* tracts, especially if the rain has not been favourable for the earlier Kharíf crops. In Bhadon (August-September) the Kharíf crops have to be weeded and guarded by day against the depredations of birds and at night against those of animals.

If there is a fairly good fall in the early days of Asauj (September-October) a large *báráni* area will be sown with gram (*chana*) and *sarson* (mustard seed) mixed, or if the fall comes later in the end of Asauj or the beginning of Kátik, corresponding to the end of October, they will be sown mixed with unirrigated barley. In the flooded tract in places where the soil dries up quickly, gram is sown during the first half of the month and gram and barley mixed (*bejhar*) towards the end, while if the moisture is retained well up till Kátik (October) *gochani* (gram and wheat) is sown. Meanwhile on lands irrigated either from the canal or from wells the zamíndár has been diligently preparing his land by ploughing and watering for the Rabi wheat crop, but little barley is sown on such lands.

By this time the Kharíf crops should have ripened if the sowing rains were fairly up to time. On the canal the *charri* (fodder) is cut from the middle of Asauj in to Kátik corresponding to the end of September or beginning of October. The cotton pickings begin in Kátik (October-November) and continue at intervals up to the middle of Poh, *i. e.*, the end of December, both in irrigated and unirrigated lands. All the unirrigated Kharíf crops and the rice in flooded lands ripen in Kátik unless the season is an unusually late one. They are then cut, and if the zamíndár has no Rabi crops to sow are threshed and winnowed at once. Often, however, under a press of work the crops are cut and stacked in the fields and threshed at leisure afterwards.

Meanwhile the cultivator of canal or well-irrigated land begins to put in his wheat crop. From the end of Kátik, corresponding to the first ten days of November, sowings continue as the preparation of the fields is successively completed up to the end of Mangsír, corresponding to the middle of December. The cotton pickings are in the interval being completed and some land prepared for the tobacco crop in irrigated tracts. In Mangsír (November-December) the threshing of the Kharíf crops is completed if this has not been done before, and in Poh (December-January) and Máh (January-February) tobacco is sown and transplanted in the irrigated tracts and the wheat crop is watered.

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Agricultural year.

If the winter rains come in seasonably at this time or a little later a certain area of *bárání* land often that which has been newly broken up, is sown with late barley (*kanáján jau*) and the land in which the next Kharíf is to be sown receives a preliminary ploughing. After this point the zamíndár, especially in the *bárání* tracts, has more leisure, but he has to protect his Rabi, if any, from the attacks of birds and wild animals, and on the canal he has to water his wheat crop.

The first of the Rabi crops to ripen is *sarson*, and it is ready for cutting at the end of Phágan (February-March) or beginning of Chait (March-April). The gram is ready for cutting in Chait and the other crops, barley and wheat, ripen soon afterwards towards the end of Chait and in Baisákh (April-May) barley being a little before wheat. In these months the zamíndárs, especially of the canal and the flooded tracts, have their hands full, and there is often a great demand for labour. The Rabi crops are all threshed and stored by the end of Baisákh (May 15th). Below an attempt has been made to exhibit the above account of the seasons in the form of an agricultural calendar.

Agricultural Calendar.

No.	Name of Month.		State of Agriculture.
	Vernacular.	English.	
1	Chait ...	March-April ...	Sugarcane planted in canal lands. The ground is prepared for irrigated cotton and indigo, and these crops are also sown as well as irrigated *charri*; if there is a good fall of rain early in the month, early *bájrá* is sown in unirrigated lands. *Sarson* cut at the beginning of the month, gram reaped towards the middle, and barley towards the end. Wheat is watered, also tobacco.
2	Baisakh ...	April-May ...	All Rabi crops reaped and threshed, tobacco and cane watered. Cotton sowing on irrigated lands completed, and further sowings of *charri* made.
3	Jeth ...	May-June ...	Threshings completed, grain stored tobacco cut.
4	Hár ...	June-July ...	Kharíf sowings in *bárání* land commence with the first rain. *Bájra* and *mung* are sown first during the first half of the month.
5	Sawan ...	July-August ...	*Jowár*, *moth*, *mash* sown if the rains are favourable. If the rains have begun late *jowár*, *bájrá*, and pulses are sown mixed in the first half of the month. Irrigated *jowár* sown in canal lands. Rice sown on flooded lands. If rain continues favourable Rabi ploughings in unirrigated land commence, and in any case on irrigated lands.

Agricultural Calendar—concluded.

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Agricultural year.

No.	Name of Month. Vernacular.	English.	State of Agriculture.
6	Bhádon ...	August-September ...	If there is rain in the middle of the month *jowár* will be sown in unirrigated lands. Kharíf crops weeded, Rabi ploughings continued.
7	Asáuj ...	September-October ...	If there is a fairly good fall in the early part of the month gram will be sown in unirrigated lands mixed with *sarson*, or later in the month, mixed with barley. The same is the case in flooded lands if floods are favourable. Irrigated *charri* is cut on canal lands.
8	Kátik ...	October-November ...	Rabi sowings completed on unirrigated lands. Cotton pickings begin on irrigated lands. Harvesting of all Kharíf crops, including rice begins and threshing carried on. Wheat sowings begin in irrigated lands. Wheat and gram (*gochani*) sown in flooded lands.
9	Mangsir ...	November-December.	Threshing and storing of Kharíf crops and cotton picking completed, wheat sowings completed in canal lands, cane cut, irrigated land is prepared for a tobacco crop.
10	Poh ...	December-January ...	Rabi wheat crop is watered, tobacco is sown. If there is fair rain, late barley *kanauji jau*) is sown.
11	Máh ...	January-February ...	Ditto.
12	Phágan ...	February-March ...	Tobacco seedlings transplanted into the prepared beds.

Irrigation, wells, depth of water, method of irrigation.

The area under well-irrigation in this district is insignificant, the reason being that except in the neighbourhood of the canal and the Ghaggar and in the central portion of the Bhiwání Tahsíl the depth to water is 100 feet and more below the level of the ground. What few wells there are are meant primarily for drinking purposes. They are generally near the village site or round the village tank, and sometimes a little Rabi is grown on the land attached to them.

Construction of wells.

The operation of constructing a *pakka* well is somewhat as follows. A small *kachá* well (*kúi*) is dug and the quality of the water ascertained as far as possible. A *ním chak* or round wooden ring either of *dhák*, *kikar* or *jand* from six to nine inches thick and securely fastened with iron bolts is made. Its diameter is equal to that of the intended well cylinder. The well is then dug to some depth and the *ním chak* is lowered and fitted on to a ledge of earth at the

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Construction of wells.

bottom of the excavation. The masonry well cylinder (*nál*) is then built upon this, the materials being lowered from above in baskets as required. When the *nál* has reached a sufficient height the ledge of earth at its base is dug away except at four points where the *ním chak* and superincumbent cylinder are still supported. When required these are cut away and the *ním chak* with the cylinder sink down by their own weight to a lower ledge of earth. The operation is repeated as often as necessary until the well cylinder has been built down to below the level of the water. The portion of the masonry cylinder under the water is called "*koti*" and the part above it is called *nál*. A masonry platform called "*mán*" or "*mán-kandá*" is erected round the mouth of the well, and tanks (*koti*) for washing in and drinking troughs for cattle (*khál*) are also provided if the well is near the village site and not intended solely for irrigation.

Wells are invariably worked with the *lao* (rope) and *charsa* (leather bucket) round the rim of which is fixed an iron ring called *mandál*, to which are attached iron bars, to the ends of which again the *lao* is attached. A *charsa* costs from Rs. 5 to Rs. 6 and a *lao*, if made of hemp Rs. 4, and if of skin Rs. 14 to Rs. 16. The rope runs on a wheel (*chakli*) the axle (*kanná*) of which is supported on bearings (*gudi*) built into pillars. The revolutions of the wheel are sometimes regulated by a brake called *lappa*. In the case of wells used for irrigation, the water is emptied from the *charsa* into a reservoir called *párcha* whence it runs into the *dhori* or water channel.

The cost of building a *pakka* well in the parts where water is at a depth of 80 to 100 feet or more varies from Rs. 1,000 to Rs. 2,000. In the central portions of the Bhiwáni Tahsíl where water is near the surface a well can be built for from Rs. 500 to Rs. 700.

Kacha wells.

In the latter tract temporary *kacha* wells are much used for irrigation in seasons where the rainfall has been too late for sufficient Kharíf sowings. These wells are quickly and inexpensively made and roughly fitted with a *lao* and *charsa*. The principal crop grown on them is barley, and when this has been reaped the wells are deserted and often fall in. They are cleared out and repaired when necessity for their use arises again.

Working of wells.

To work a well with one *lao* at least four pairs of bullocks are required, with a driver to each pair. The bullocks raise the *charsa* by pulling the *lao* down the "*gaún*" or inclined place adjoining the well, two pairs (*jorís* or *gátas*) of bullocks work at one and the same time; while one pair walks down the *gaún* and thus raises the *charsa* the other pair is walking up, and by the time it reaches the top the *charsa* having been emptied into the *párcha* or water reservoir has fallen again by its own weight. The bullocks are then attached to the *lao*, the bucket is filled by a peculiar jirk given

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Working of wells.

to the rope by the man (*báríá*) who stands at the wheel and the bullocks start down the *gaún* again, the first pair meanwhile have started on their upward journey. Two pairs work in this way for 6 hours or 2 *pahars*, and if irrigation is to be carried on all day, four pairs at least are needed. The wells are generally worked under the system of *lánas* already described, so that if the number of pairs of bullocks is more than four per *lao*, the share of each member of the *lána* in the produce per *lao*, which is of course limited, is reduced.

The bullock drivers are called *kilía* from the *kili*, the peg which fastens the bullock harness to the *lao*, and the man who works the *charsa* is the *báría*. In addition to these another man is required to arrange the flow of the water from the *dhora* or water channel into the *kiáris* or beds into which the field is divided. He is termed the *panyára* or *pániwala*.

Canal irrigation.

Canal irrigation as practised in this district has not always been an unmixed blessing to the cultivator. It is, as elsewhere, carried on in two methods, the flow system (*tor*) in which the canal water is delivered at a level not lower than that of the land to be irrigated, and the lift system (*dál*) in which the water is delivered at a lower level and has to be raised by the cultivator on to his land. The canal has in the course of years silted up largely and much land which in former times had to be irrigated by lift can now not only be irrigated by flow, but is even below the level of the water in the canal or its distributaries. The system of distributaries is in many points unsatisfactory and is about to be remodelled. They consist of the main distributaries or rájbahás which are generally the property of Government and smaller channels or water-courses (*khál* or *kand*) generally the property of zamíndárs, some of these take out of the rájbahás and not a few directly out of the canal by masonry heads (*kulába*). The great sinuosity of many of the latter causes very considerable waste of water by absorption and evaporation.

Flow irrigation.

The method of irrigation by flow (*tor*) is according to the zamíndár's idea, a simple matter enough. He has merely to knock a hole in the side of his water-course or in the field ridge and wait till the whole of his field from end to end is flooded.

Kiárís.

The rule requiring the division of a field into *kiáris* or small beds has so far been a dead letter. Its obvious advantages are that it economizes water in the case of sloping fields in order to irrigate which completely without *kiáris* a great depth of water would be required at the lower end in order to ensure that the water shall reach the higher level, and also that the flow of the water to land which has not as yet been reached by the water over land already fully irrigated is obviated.

The cultivator's objections are that under the system of *kiárís* it takes much longer to irrigate a given area than without them, and that this is a weighty consideration where, under the

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Kiárís.

wárbandí system, irrigation is only available for certain periods. Again if *kiárís* are insisted upon in the case of the *paleo* or preliminary watering, they have to be broken up for subsequent ploughings and then made again after sowing thus entailing additional labour and trouble to the cultivator. In the case, however, of well irrigation or canal irrigation by lift where water is not ready to hand, the zamíndár himself generally sees that the advantages of the *kiári* system outweighs its disadvantages. The irrigation of rice, the cultivation of which has now been prohibited, had of course to be carried on in the lowest spot available as the constant supply of water needed for the crop could not possibly have been procured by lift irrigation.

Lift irrigation.

Lift irrigation on the canal is carried on in two ways, either by wells called *sundiyás*, built on the banks of the water-courses (*khál* or *kand*), and worked with the *lao* and a *charsa* of peculiar pattern, or where the surface to which the water has to be raised is not more than a foot or two above the level at which it is delivered by the *dál* or scoop.

The cylinder of the *sundiya* well is generally *pakka*. The *charsa* consists of a leather bag, which at its lower extremity narrows into a sort of leather funnel. The *lao* is attached to an iron frame-work round the top rim of the *charsa* or as it is called in this case *sundiya*, as in the case of the ordinary *charsa*; another rope called *rassa* or *bádi* is attached to the lower rim of the funnel and works over a wooden roller (*bhoni*) placed vertically below the wheel (*bhon*) on which the *lao* runs and on a level with the surface of the *párcha* or water basin. The other end of this rope is attached to the *lao* at the middle of its length and is dragged with it. The *sundiya* is generally of small depth and the *gaún* or inclined space is thus also short so that the bullocks instead of walking down and then turning round and walking back often merely walk forwards and backwards without turning. The leather bag (*charsa* or *sundiya*) is filled and drawn up, the funnel being kept with its aperture upwards by the lower rope (*bádi*) till the aperture reaches the upper surface of the *bhoni* when the upward tension on it being removed it falls and the water runs through it into the *párcha*. A *sundiya* is thus automatic so far as the discharge of water into the *párcha* is concerned and it can be worked by one man with a pair of bullocks. The principal parts of the *sundiya* are *bhoni* (the wooden roller), *bhon* (the wheel), *kana* the axle on which it turns, *musala* the wooden uprights, *tár* an oblique wooden support at the rear, *pát* a transverse beam, *bársá* the wheel bearing; the leather bucket is called *sundiya* not *charsa*.

Another contrivance for lift irrigation employed in the Hánsi Tahsíl is the "*chambal*" already referred to. It consists of a large leather bag in the shape of a boat, attached to a wooden frame forming part of a beam which is made to oscillate by five men walking backwards and forwards on the beam. The bucket dips down with the beam into a reservoir communicating with the lower level water-course, and as the

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Lift irrigation.

beam rises the bucket is raised, and becoming slighty inverted in an opposite direction discharges its contents into a higher level reservoir from which it flows on to the land to be irrigated. The *chambal* requires much labour. At least five men are needed, and they work for three hours at a time, after which they are relieved by others. Altogether twelve men are needed to keep a *chambal* in work, one of them being engaged in directing the flow of water. It is estimated that about 60 acres can be irrigated for the Rabi harvest with this apparatus.

Lift irrigation by the *dál* is practised where the level to which the water has to be raised is less than in the case of the *sundiya* and *chambal.* The *dál* is a scoop in the shape of a basket covered with leather and is made of *dhák* wood which withstands the effect of water. One or two pairs of strings, two or three yards long, are attached to each side of the scoop. Each pair is held by a man (*dália*) standing in a place (*adha*) dug out on either side of a reservoir (*nyáni*) which communicates with the lower level channel or water-course. The men then swing the *dál* between them, filling it by dipping it into the water of the *nyáni* or lower reservoir and emptying it by a peculiar turn of the wrist into the upper reservoir (*kuáh*) from which the water flows on to the land to be irrigated. The system is an expensive one as in addition to the *dália* a *panyára* to manage the water is needed and not more than 18 or 19 acres per *dál* can be irrigated in this way for the Rabi.

An indirect method of canal irrigation is often met with in the more heavily irrigated lands. A field situated in the centre of an irrigated block of fields will often be sown with *charri* (fodder) in the Kharíf, or gram in the Rabi, without having any water given to it; and owing to percolation of moisture from the fields around the crop will, if the rainfall is fair, be little inferior to what it would have been had canal water been given to it, while if the rain fails it will be still equal to an average *bárání* crop.

Improvements in canal irrigation.

The irrigation from the Western Jumna Canal is about to be improved and somewhat extended by the remodelling of the system of distributaries and the Sirsá-Indri branch of the Western Jumna, which will soon be an accomplished fact, will probaby add largely to the security of the district from famine.

Ghaggar irrigation.

The irrigation from the Ghaggar stream is for the most dependent on the natural flow of the water, but in many places, especially on the Joiya Nala a depression or *dábar* at some distance from the stream which in ordinary years would not be flooded is connected therewith by artificial channels or water-courses called *kánds.* This form of irrigation is exclusively used for rice cultivation as the flow of the water to the rice beds can be fully regulated.

Agricultural implements and appliances.

The cultivator's most important implement is of course the plough (*hal* or *munna*). The two latter words refer primarily to the piece of wood, shaped like a boot, into the

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Agricultural implements and appliances.

top of which the pole (*hal*) and to the bottom of which a small piece of wood (*chou*) is fastened, the latter in its turn carries the *pali* or iron plough share. The *hal* is perhaps the most important part of the plough, as upon its weight and size depends the adaptability of the plough for ploughing various kinds of soil. In the case of sandy soils it is light and is called *hal*, whereas in the case of the firmer soils it is made heavier and called *munna*. The prices of the above parts of the plough are somewhat as follows:—*Munna* 8 annas; *hal* 12 annas to Re. 1; *chou* also called *panhyári* 1 anna; *pali* 12 annas. Other parts of the plough are as follows:—*Og*, a wooden peg to fasten the *hal* or pole to the *munna*, cost 6 annas; the *hatha* or plough handle; *nari*, a leather strap by which the yoke (*jua*) is fastened to the *hal* by means of a peg called *kili*. The *pachela* is a wooden peg which keeps the *pali* in contact with the *chou*. The yoke *jua* for bullocks costs 8 annas, and consists of a bar of wood into either end of which two pegs called *shimal* or *gátia* are fixed and to them the bullocks are fastened. If there is a lower bar to the yoke it is called *panjáli*. The reins of rope which the ploughman (*hali*) holds are called *ras* and his whip *sánta*. The bullocks are, however, generally guided in the way in which they should walk by having their tails twisted.

In the light soil towards the west it is not uncommon to plough with camels. The pole (*hal*) of the plough is fastened with a leather thong to a curved piece of wood called *pinjni* which again is strapped on to the back of the camel by the *tangar* a sort of camel harness, which is kept in its place by the *palan*, a sort of small saddle on the camel's back.

The other implements commonly used by the cultivator with their prices are somewhat as follows:—The *por*, *orna* or *nali* is a seed drill made of strips of bamboo and held together by a long narrow piece of leather (*bádi*) wrapped carefully round them. It is secured to the *hatha* or upright handle of the plough with its lower extremity just above the ground behind the *hal* and has a wide mouth into which the seed is put and so drops through the *por* into the plough furrow. *Kassi* is a sort of spade costing Re. 1 to Re. 1-4-0; *kuhari* a sort of axe for cutting brushwood and *pala* costs Re. 1; *gandasa* or *gandasi* are choppers of different sizes, costing 4 annas to 6 annas; *jheli* is a two-pronged pitch-fork, its cost is from 4 to 5 annas. The fork is called *sángar* and the handle *nala*. It is used for lifting *pala* crops, &c. The *tangli* is a three-pronged pitch-fork. *Kasola* is a hoe with a long handle (*binda*), costs 8 annas, and is used for weeding the Kharíf crops which have long stalks. *Dántri* or *daránti*, costing 4 to 5 annas, is a sickle with teeth, used for reaping and cutting grass. *Kurpa* is a short-handled spade or hoe for digging up grass by the roots; it costs 4 annas. *Sohagga* is a flat board and is used for harrowing by drawing it over the ground; it costs from 2 to 3 annas. The *dandeli* is a rake with six or eight teeth, used for collecting cowdung and for making the ridges of *kiáris*; it costs 4 to 10 annas. The winnowing basket is called *cháj* and costs 2 annas. The *gopya* is a kind of sling made of

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Agricultural implements and appliances.

rope with which stones are thrown in order to scare away the birds which do damage to the Khárif crops when ripening; it costs 2 annas. Carts are not much used in the district as most of the carrying is done by camels. In the Bagar a light kind of cart with smaller but solid wooden wheels is used. A short low two-wheeled truck called *rehru* is also employed for carrying water and fodder.

Agricultural operations. Breaking up, ploughing, &c., &c.

The breaking up of waste land and bringing it under cultivation is called locally *nautor* or *jhunditor*. Where, as in this district, there are no very heavy soils, it is a comparatively simple operation. The *jal* and *kair* bushes are cut down and uprooted and the long grass *púla* or *dáb* is burnt and the ashes no doubt have a manuring effect on the ground. New land is generally broken up and prepared for cultivation in the winter if there are good rains at that time.

Ploughing and sowing.

Ploughing, harrowing and sowing are comparatively simple operations in the *báráni* lands. On the first fall of rain in June or July the cultivator turns out with his bullock or camel plough and ploughs up as much land as he can. If the first rainfall is fairly heavy, and especially if it is late, the seed is sown at the same time as the first ploughing is given. The ploughing is often done in haste and is in consequence frequently not of very good quality. The furrows are called *kúd* and the ridges *oli*. There should of course be no space left between the furrow and the ridge, if there is it is called *pára*. The following rhyme expresses the disastrous consequences following on such careless husbandry:—

Kúd men pára,
Gáon men ghára,
Bhínt men ála,
Ghar men sála.

A space left at the side of your furrow,
A band of robbers in your village,
A hole in your house-wall,
Your brother-in-law staying in your house.

(Are four equally great calamaties).

The plough furrows should be not more than three or four finger breadths (*ungals*) deep. In order to keep sufficient moisture around the seed to allow of germination the *báráni* Kharíf crops are all sown with the drill and are thus at once covered with earth which falls into the furrow from the ridge as the plough passes on and a certain amount of moisture is thus assured. Sowing by scattering with the hand (*werna*) can only be employed where there is a certainty of a sufficient supply of moisture and this of course cannot be the case in *báráni* land.

More trouble is taken with the Rabi crops sown on *báráni* land, the principal of which is gram. There are one or two preliminary ploughings and the ground is harrowed with the *sohágga* after each ploughing in order to break up clods and to keep in moisture. The seed is sown with the *por* as the supply

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Ploughing and sowing.

of moisture is even less assured than in the case of Kharíf crops. Where there is apprehension that this will be short, the field is worked over with the *sohágga* which levels the ridges and tends to retain the moisture about the seed by covering it over with some depth of earth. If after the Rabi has been sown in *báráni* land and before it has germinated a shower of rain falls so slight that the moisture can penetrate only a very short distance the surface stiffens and cakes (*pápri lagti*) and germination is hindered; in such a case the ground is again harrowed with the *sohágga* in order to break up the surface.

On canal irrigated lands the tillage is of course of a higher character. A *páleo* or preliminary watering is given in the case of nearly, if not quite all Kharíf crops and the ground is ploughed once or twice. The first ploughing is called *pár* and the second *dohár*. In the latter the ridges are transverse in direction to those in the first ploughing. As the supply of moisture in the case of Kharíf crops in canal lands is assured, the seed is sown by scattering with the hand, and the ground is then ploughed again in order to mix the seed and worked over with the *sohágga* in order that the seed may be covered with some depth of earth. Far more trouble is of course taken with the tillage for wheat and the minor Rabi crops in canal lands. The ground is carefully prepared by a preliminary watering, and is ploughed several times and harrowed after each ploughing in order to secure a fine seed bed. The crops are sown with the *por* or drill and the ground is then levelled with the *sohágga* in order to retain the maximum of moisture.

On the flooded *sotar* land, in which Rabi crops are for the most part sown, ploughing and sowing are done in much the same way as in the *báráni* tracts of the district, though the work of ploughing is of course considerably harder.

Weeding.

After the rains, weeds of various kinds spring up freely in cultivated lands and all the Kharíf crops are weeded. The operation is called *nilan* or *lándhan*. It is generally done by the women and girls with the *kasola* if the crop is one with long straw or with the *kurpi* in the case of shorter crops. The more effective tillage for the Rabi and the cessation of the rains soon after it is sown keeps the ground in which it grows clear of weeds, and as a rule there is no need to weed it. Some one has to watch the crops by day and night while they are ripening

Reaping.

Reaping is called *lámni* and sometimes *katwára* or *katái*. It is done, generally speaking, with the *dantri* or toothed sickle. When the time for the Kharíf harvesting has arrived, the family go in a body daily to the fields, or in some cases even sleep there. The millets, *jowár* and *bájra* are reaped by plucking the ears (*sitta*) off. The stalks (*karbi*) are cut separately and tied into bundles or *pulis* which are stored in stacks surrounded with a thorn hedge called (*cheor*). The ears are threshed upon the threshing floor, *pír* or *káli*, by buollcks. *Gwár* and *moth* are cut from the root, but the pods (*pháli*) are

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Reaping.

separated by being threshed by hand (*kútna*) with the *jheli* and only the pods are threshed by bullocks on the *pir* or threshing floor. In the case of gram, the cut crop is threshed by hand with the *jheli* used as a flail and the pods (*tent*) are thus separated from the straw and leaves called (*khár*); the pods only are heaped on the threshing floor, and then threshed. A crop when cut and lying on the ground is called *lán*, the straw and grain being both included in the term.

Threshing.

When the crop has been cut, such part of it as is to be threshed (*gahna*) by bullocks is arranged in a heap round a stake (*med*) fixed in the centre of the threshing floor (*pír* or *káli*). Two, four or more bullocks are then ranged abreast in a line (*daim*) and being fastened to the *med* walk in a circle (*gáta*) round it through the grain or straw, or both lying on the *pír*. In this way the ears or pods in which the grain is contained and also the straw, if any, are broken up and the grain is mixed with them. The mixture is called *pairi*. At this stage if straw has been threshed, as well as grain, the mixture is tossed in the air with a *jeli* or *tángli* while a wind is blowing and the straw and light particles are carried to a distance, while the grain and broken ears fall almost perpendicularly. The grain is still at this stage to a large extent within the broken ears, and they are again heaped on the *káli* or *pír* and threshed and the grain is thus finally separated from the ears.

The mixed grain, husks, &c., are then placed in the *cháj* or winnowing basket, which is lifted up and slowly inverted when as before the heavier grain and the lighter particles are separated. Where no straw is threshed only the one winnowing with the *cháj* takes place after the grain has been separated from the ears or pods.

Measuring.

The dividing of the prepared grain is not a very important operation in this district, where *batái* is comparatively rarely taken. Where necessary the division is made by filling an earthen jar (*matka*) called *máp* for this purpose, with the grain and assuming the quantity contained as the unit of measurement for the purposes of division. From the common heap (*sánjhi dheri*) which has to be divided a little is left over and out of this the kamíns take their dues. The balance, if any, is divided between the landlord and his tenant. Before the division little bits of mud (*tappas*) are put on the grain heap to serve as seals with the object of preventing depredations.

Manure.

Manure (*khát* or *khád*) is on the whole very little used in the district as by far the larger proportion of the cultivation is unirrigated, and to use it on such land would only result in withering up the crops.

In the area irrigated by the canal and in the small area dependent on wells manure is used, especially in the former; but even so the proportion of irrigated land which is manured is very small. In the Hánsi Canal villages it is given to land in which

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Manure.

sugarcane, tobacco and vegetables such as onions (*piyáz*) and pepper (*mirch*) are to be sown as it is absolutely essential for them. If procurable it is also applied to land in which wheat is to be sown. It is given if possible to land off which two harvests are taken successively. Manure is much more extensively used round Hissár town where there is a large demand for land and much of the canal irrigated land is year after year cropped *dofasli*. Under such circumstances manure must be used for practically all crops if the soil is not to be utterly exhausted. Irrigated *jowár* (*charri*) grown for fodder is, however, generally not manured.

The manure usually used consists of sweepings and refuse from inhabited sites and in the case of tobacco, réhí, a saline earth, found in similar localities is applied to the soil after the crop has been planted. On the more heavily manured lands near Hissár town from 350 to 500 maunds per acre are applied. In other parts it is much less than this.

Rotation of crops.

On the unirrigated *báráni* lands as a general rule but little attention is paid to rotation of crops and fallows. The enforced fallows arising from failure or shortness of rainfall are so frequent that these matters practically settle themselves. However in Tahsíls Hánsi, Hissár and the eastern parts of Bhiwáni where the soil is loamy, it is not unusual for the cultivator to keep some portion of his holding for the Rabi or rather to sow Rabi in some portion of the land in which he has not sown Kharíf. The Rabi crop sown is gram alone or mixed with *sarson* (mustard seed) and barley. In such a case the land sown with Rabi is called *"umra"* and is almost invariably sown in the next Kharíf as the more thorough tillage given for the Rabi fully prepares the soil for the next harvest and the full value of the extra tillage is thus obtained. The gram leaves also to some extent act as manure on the soil. The land will then lie fallow for a year and the rotation will begin again with the Rabi. But the uncertainty of the rainfall of course frequently disturbs the arrangement. In any case land cropped with Rabi will always be sown for the next Kharíf. As between Rabi crops in *báráni* lands there is no particular rotation observed, but as between Kharíf crops it is considered inadvisable to sow *jowár* (great millet) in two successive Kharífs, especially if the soil is at all light as it has a tendency to exhaust it. A field which has borne Kharíf one year should certainly receive a winter ploughing if it is to bear a good crop next Kharíf. To sow *gwár* in one Kharíf has a useful effect as its leaves appear to act like manure on the soil.

It is quite the exception for *báráni* land to be cropped *dofasli* and it can be done only under very exceptional circumstances, *e.g.*, when *bájra* has been sown in Jeth it ripens and is cut in Sawan, and if there is rain then gram for the Rabi is sown in the same land. Or when Kharíf sowings have failed, but there is fair rain for Rabi sowings, the Kharíf is ploughed up and gram sown.

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Rotation of crops.

In the unirrigated but flooded lands no rotation is observed, all depends on the floods. The lowest, or rice lands are always sown with rice so far as the volume of flood water will permit. The lands on the next higher level if sufficiently free from weeds will be sown with wheat, if not with gram; the lands still higher (*mahra*) which are generally clearer than those in the lower level will be sown with wheat if the floods have continued long enough to permit retention of sufficient moisture up to the season for sowing the crop, otherwise they also will be sown with gram. All depends on the volume and time of the floods, little or nothing on the crop previously sown.

On the lands irrigated from the canal greater attention is paid to rotation of crops and fallows than in the *báráni* tracts as the course of cultivation is less liable to disturbance from want of moisture in the former than in the latter.

The prinicipal Kharíf crops grown on canal lands are cotton (*bári*), *charri* for fodder, *jowár*, and a constantly decreasing quantity of indigo.

Rice used to be largely grown until the lately imposed prohibition on its cultivation. Its place ís being taken to some extent by sugarcane. In the Rabi the chief crops are wheat (*gehun*) and wheat and gram mixed (*gochani*). Barley is not much sown as it is not a paying crop and is confined to light soils on the west. *Methi* and vegetables are also grown.

In regard to fallows the chief principle is that land cropped with Rabi, called "*umra*," should never lie fallow in the succeeding Kharíf; a crop will always be sown in that harvest in order not to lose the advantage of the superior tillage of the previous Rabi. Fallows when given are given after the Kharíf crop either in the succeeding Rabi alone or in the succeeding Rabi and Kharíf both.

The question of whether a fallow shall be given or not depends of course largely on the crop taken in the previous harvest, so that fallows and rotation of crops are largely interdependent.

When rice cultivation was in vogue, the rice lands were nearly always cropped *dofasli, i.e.*, rice in the Kharíf and wheat or gram either single or mixed in the Rabi. In future these lands will not be thus cropped *dofasli*, but will follow the ordinary rules of fallows and rotation in vogue for all canal lands.

The rotation starts with wheat, or wheat and gram mixed, in the Rabi. After this a Kharíf crop will be taken, probably cotton. Cotton is an exhausting crop and is not off the ground in sufficient time to allow of a crop being sown for the next Rabi. The land will lie fallow in that harvest, and probably in the next Kharíf also, especially if the cultivator has a fairly

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Rotation of crops.

large holding. It will be sown in the following Rabi as before with wheat, or wheat and gram mixed. If the wheat in the first Rabi is followed by *charri* the land will in that case also lie fallow in the next Rabi certainly, and probably also in the next Kharíf, as *charri* is like cotton an exhausting crop. If after cotton or *charri* in one Kharíf, no fallow is given in the next Kharíf, the land should receive a preliminary winter ploughing in Máh and probably indigo will be sown or perhaps a little *gwar*. The leaves of these crops appear to act as manure on the soil and to prepare it for a subsequent Rabi, but indigo is a late crop and it is thus in some cases difficult to take a Rabi on it. The Rabi crop following indigo or *gwár* will be wheat, or wheat and gram mixed, and after this in the next Kharíf cotton or *charri* will be taken again and the rotation recommence. In some cases after cotton in one Kharíf and a fallow in the next Rabi an unirrigated Kharíf crop will be taken such as *jowár, bájra, moth*, &c. If a Rabi is to be taken after irrigated *charri* in the Kharíf it must be barley as wheat will not grow on *charri*.

Sugarcane is to some extent taking the place of rice. It is a late crop and consequently the land must lie fallow in the next Rabi, but in the succeeding Kharíf a crop either cotton or *charri* can be taken or sugarcane can be sown again. The cultivation of sugarcane has practically only just been started, so that it is difficult to say how it will be fitted into the rotation of the ordinary crops.

In some of the old rice beds which are well below the level of the canal in its lower course in the Hánsi Tahsíl it will be difficult to sow good crops of cotton, indigo or *charri* in years of good rainfall as from their position the crops will be in danger of being damaged by swamping. In such beds wheat will probably be sown in the Rabi and sugarcane in the next Kharíf. This soil is at present hard and it will probably require some seasons cropping before the soil becomes properly adapted to sugarcane cultivation. As there is a large demand for land near the towns of Hissár and Hánsi and a fair supply of manure is procurable most canal lands near them are cropped *dofasli* year after year and seldom receive a fallow. The principal Kharíf crops are cotton, *charri* and pepper; and those of the Rabi, wheat, onions, tobacco, *methi* and vegetables. A cotton crop in the Kharíf is followed by wheat in the Rabi and this again by pepper in the Kharíf, onions and tobacco in the Rabi and cotton in the next Kharíf. In such lands cotton is never sown two years running in the same land.

Area cultivated per plough or well.

The area which can be cultivated per plough depends of course to a great extent on the nature of the soil. Again the Rabi tillage is much more thorough than that for the Kharíf and in consequence a smaller area can be cultivated for the former than for the latter harvest with the same labour. In the light soil of the Bagar a plough worked by two bullocks or one camel can prepare for the Kharíf some 30 to 35 acres.

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Area cultivated per plough or well.

In the firmer unirrigated soil of Hariána the area falls to 20 or 35 acres for the Kharíf and to 6 or 7 for the Rabi. In the irrigated canal tract it is less than this again. In the flooded *sotar* lands the area of hard rice land which a plough can cultivate for the Kharíf rice is only about 2 acres, while the area for flooded gram and wheat lands is probably not much more than 4 or 5 acres.

The area which can be irrigated by a well is not a factor of much importance in this district since, as has been often remarked, the area of well irrigation is remarkably small. In the Bagar wells in Bhiwáni a one *lao* well will irrigate between 4 and 5 acres. A well in the Hariána tract which is not too deep to allow of Rabi irrigation from it will water about 2½ to 3½ acres, while a well near the canal tract where the water is comparatively near the surface will irrigate 4 or 5 acres.

Cost of cultivation.

It is impossible to form anything like a satisfactory estimate of the cost of cultivation; and the result, even if any was arrived at, would be somewhat meaningless. A great deal of the labour of cultivation is borne by the cultivator's family, his bullocks are in many cases home-bred, and it is difficult to estimate the cost of their keep. The cost of cultivation again varies of course largely with the nature of the crop and of the soil to be cultivated.

Principal staples.

Table XX shows the areas under the principal staples.

The remaining areas under crop in 1889-90, 1890-91, were distributed as shown in the margin.

Varieties and method of cultivation.

Unirrigated Kharíf crops. *Bájra.*

Crop.	1889-90.	1890-91.
Other cereals	143	11
Múng and Másh ...	32,468	25,721
Linseed	3	...
Til	19,043	5,122
Rape and others ...	9,582	16,289
Hemp	649	732
Fruits	959	496
Carrots and turrnips	267	210
Other food crops ...	762	830
Safflower	5	...
Chillies	397	538
Ginger and spices ...	658	668
Other non-food crops	74,744	80,214

The principal food staple of the district is *bájra*. It is sown on the first heavy rain in *Hár* (June and July), the seed often being put in at the first ploughing; two ploughings are at the most given and 4 to 5 *sérs* of seed per acre are sown. Rain is needed for it in *Bhadon* (August-September) and like other Kharíf crops it is weeded about a month after it is sown. In *Asauj* westerly winds (*pachwá*) help the ripening of the crop. When the grain begins to form the ears assume a brown tinge and as they ripen they gradually become of a dark colour. If the stalks and ears become yellow or if the pollen (*burr*) is knocked off by too late rain no grain will form. The pollen is apt to be attacked by an insect called *bhoki*. When the crop is ripe, generally in *Katik* before other Kharíf crops, the ears are broken off and threshed, the stalks (*karbi*) are cut and tied into bundles (*pulís*) and then stacked. They supply inferior fodder for cattle. The husks of the *bájra* grain are called *tuntra*. They are separated by winnowing, but are quite useless as fodder.

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Jowár.

Jowár is cultivated in much the same way as *bájra*; not more than two ploughings are given and the seed is sown with the drill, some 8 to 10 *sérs* per acre. The sowing of *jowár* as a rule takes place a little after that of *bájra*. It is weeded once, about a month after sowing, and ripens a little later than *bájra* in *Katík* and *Mangsir*, *i.e.*, end of November. It requires a somewhat more stiff and loamy soil than *bájra*. As in the case of *bájra* the ears (*sittas*) are only threshed. The husks are called *túri* or *boda*, and when mixed with *pala* make good fodder for cattle.

Moth and *Múng.*

The pulses *moth* and *múng* are generally sown mixed with *bájra* or *jowár* and in the same method as the latter crops. About 4 or 5 *sérs* of seed per acre is used if they are sown alone, if, as is usual, they are mixed with other crops then from ¾ to 1 *sér* of each kind of seed is sown per acre. If the rainfall is well distributed at the beginning of the season for sowing, the above four crops will be sown separately; as in that case if one fails a second crop can be sown in its place. Where, however, the sowing rain does not come till late in the season all the crops will be sown together in order to save time and to make sure of obtaining some outturn from one or other of the grains sown.

Moth and *múng* are not cut but plucked up from the root (*phárna*). The grain pods (*phali*) are separated from the straw by being thrashed by hand with the *jheli* and the grain is then threshed out on the thresting floor (*pir* or *kali*) by the oxen. The broken straw called *guna* and the broken pods called *palosi* are good fodder for cattle.

Gwar.

Gwar is not much cultivated in the district. It is principally grown as fodder as the green stalks and also the grain are considered very good for cattle. After being reaped the pods are separated fron the stalks and threshed. The broken pods (*phali*) are, as in the case of *moth*, called *palosi* and are good fodder. About 5 *sérs* of seed to the acre are used. It is often sown on a late rainfall in August and September and is reaped in November (*Katik* and *Mangsir*).

Flooded crops—Rice.

The only flooded Kharíf crop in Tahsíl Fatahabad and the principal one in Sirsa is rice (*dhán*). The successful cultivation of rice is a laborious and difficult operation. The great desideratum for the crop is a continuous but equable supply of water. The crop is grown in artificial reservoirs or *kunds* surrounded by earthen embankments at least two feet high. The different varieties of rice are *chun*, *munji*, *kharsu* and *santhi*. *Munji* is the commonest.

On the first flood in *Hár* (June-July) enough water is admitted into the rice *kund* to moisten the soil thoroughly and to leave a depth of water of some two inches on it. The soil is then ploughed and harrowed with the *sohagga*, which is supplied with some sharp points at the bottom which stir up the mud and

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Flooded crops—Rice.

silt. In Sirsa the soil is occasionally manured with goats' dung. The crop is sown either by seed being scattered by the hand broadcast or by transplanting. With the latter method the seed is put into earthen vessels (*chatis*) and is moistened with water. This causes the seed to sprout and it is then transplanted into the ground by being scattered with the hand. The process is called "*chanta.*" Another method is to transplant the seedlings. The sowing or planting should be completed by the end of *Sawan*, *i.e.*, middle of August. Some 20 *sérs* of seed per acre are used. The crop must grow in water, but care must be taken that it be not submerged. Late floods coming down the Ghaggar frequently destroy the rice crop in Tahsils Fatahabad and Sirsa. The crop is reaped in *Kátik* and *Mangsir* (November). The straw (*párál*) is not of much use as fodder and sells for 5 maunds to the rupee shortly after the harvest.

Irrigated crops—Cotton.

The principal irrigated Kharíf staple in the canal lands is cotton (*bári*). In *Chait* (March-April) land on which cotton is to be sown is ploughed two or three times after a *paleo* or preliminary watering if there has been no rain. Manure when given is put in at this time. Another *paleo* is then given and the seed (*binaula*) mixed with *gobar* (cow dung) is scattered by the hand; about 10 *sérs* per acre are used. The soil is sometimes ploughed again in order to mix the seed with the soil and the *sohagga* is then applied. Sowings are completed by the middle of May, *i.e.*, end of Baisakh. Manure is sometimes put on the land after sowing. The crop has to be watered several times and to be carefully weeded twice or thrice. Cotton is picked 10 or 12 times from *Katik* to the end of *Mangsir*. The produce of the first two or three pickings is not of much use, and after the last pickings the cold of *Poh* (December-January) spoils the crop and nothing more can be got from it.

Indigo.

Indigo (*níl*) is cultivated in much the same method and at the same season as cotton; 10 *sérs* of seed per acre are used. It has to be watered three times. It ripens in *Mangsir* (November-December). Indigo is now sown much less than it was formerly, and what little there is is grown for the seed, which is exported to Bengal and the North-Western Provinces. The decrease in the cultivation of this crop is due to the fall in the market price of the article. It is now Rs. 2 to Rs. 3 per maund, whereas formerly the price was as high as Rs. 12.

Charri.

For irrigated *charri* or *jowár* sown thickly as fodder, a preliminary *paleo* is given and the ground is tilled two or three times. About 20 to 25 *sérs* of seed per acre are scattered over the ground and this is ploughed in. The *sohágga* is then applied. Ploughing and sowing take place from the beginning of *Chait* (15th March) to the end of *Hár* (15th July). The crop receives two or three waterings unless it is sown *báráni* in the vicinity of a block of irrigated fields. The crop is not generally manured. It is cut in *Asauj* and *Kátik* (October-November).

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Sugarcane.

Sugarcane (*íkh*) has so far been an unimportant crop in this district, but the area under it will certainly increase now that the cultivation of rice has been prohibited.

In December *púlis* or bundles of cut sugarcane sticks are buried in the ground. Each stick is called a *pori* and has several knots in its length, seed being contained in each knot. Burying has the effect of resuscitating the seed. Meanwhile the soil in which the sugarcane is to be planted is being prepared. A *paleo* is first given unless there has been good winter rain, and the land is then ploughed four or five times. It is next manured, ploughed again twice and then harrowed with the *sohágga*. Another *paleo* is then given and the ground receives a final ploughing and harrowing. The *porís* which have been previously buried are then taken out. The seeds in the knots have by this time probably sprouted and the *porís* are placed lengthwise in the furrows made by a ploughshare and covered with earth which is pressed down by the foot. The *sohágga* is then again applied, and the sowing or planting of the crop is at an end. It requires constant attention after this and has to be constantly watered and weeded.

The cultivation of sugarcane is almost of necessity carried on by *lánas* or agricultural associations, the produce being distributed according to the number of men and bullocks contributed to the *lána*. The share of one man is in such cases equal to the share of one bullock. In some cases several cultivators will combine to work the *kohlu* or sugar-mill and will divide the juice produced according to the number of pairs of bullocks (*jots*) contributed.

There are two kinds of sugarcane, *gana* and *íkh* ; *gana* can be planted earlier than the *íkh*. The latter is also of two kinds, *dohli*, white, and *lál*, red.

epper.

Pepper (*mirch*) is the most important vegetable crop in the Kharíf. It is only grown on canal-irrigated land. The soil has to be prepared by a *paleo* and several ploughings. The land is then divided into *kiárís* or beds and seedlings are transplanted into them. They are then watered and manured. This is done from the middle of March to the beginning of July, and the crop ripens from the beginning of October to December. The manuring and watering have to be repeated frequently.

Unirrigated Rabi ›ps—Gram.

The chief unirrigated Rabi crop of the district is gram. The land is ploughed twice or at the most thrice and the seed is sown with the drill in *Asauj* (September and October). The soil is often not harrowed, as the presence of large clods is supposed to promote the growth of the crop by giving more space between the plants and thus affording them more air. Some 18 to 20 *sérs* of seed per acre are used. If there has been good rain for sowing it will require only a good shower in *Mangsir* (November-December) and another in *Poh* or *Máh* (December to

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General Statistics of Agriculture.

Unirrigated Rabi crops--Gram.

February). Like other Rabi crops it is not weeded. It is reaped with the dántri in *Chait* (March-April) and the grain pods are separated from the straw and leaves (*khár*) by being struck and tossed with the pitchfork (*jheli* or *tángli*). The pods are then threshed by bullocks in the same way as for Kharif crops. The straw and leaves of gram are called *bhúsa* and make an inferior kind of fodder which is given to camels.

Barley.

Unirrigated barley is often sown mixed with gram, especially in the lighter soils. Two ploughings are given and the soil harrowed in order to break up clods. Seed is then sown with the *per*, about 20 to 25 *sérs* per acre. The soil is then levelled with the *sohágga* in order to promote the retention of moisture. Sowings take place in *Kátik* (October-November). A species of barley called *kanauji* is sometimes sown on a good fall of rain in January, especially in soils which have been lately broken up. Barley is reaped in *Chait* and *Baisakh* (March, April and early May). The whole of the crop is cut and threshed by the bullocks in the *kali* or *pir*; and the grain and straw, &c., are separated in the manner already described. The broken straw, &c., is called *túri* and is used as fodder.

Sarson.

Sarson or *sarshaf* (mustard seed) is sown in small quantities, mixed with gram, or gram and barley, about 1 *sér* of seed going to the acre. It is sown in *Asauj* or beginning of *Kátik* and reaped together with gram or barley in *Chait*, *Baisakh*. Some of the standing crop is from time to time gathered and eaten as a vegetable (*ság*) with food. After reaping, the pods and seed are separated by threshing and sold to *telís* who extract the oil. The stalks are of no use.

Rabi on flooded lands.

On the flooded *sotar* lands the principal crops are wheat and gram, singly, or a mixture of them called *gocháni*. Some barley is also sown.

For wheat two ploughings are given and the soil is harrowed. The seed is sown with the *por* in *Kátik*, about 20 *sérs* per acre. The soil is then levelled with the *sohágga* and winter showers are needed in order to bring the crop to maturity. The whole of the crop is cut, both grain and straw, and both are threshed by bullocks and the winnowing is done as already described. The harvesting takes place in the latter half of *Chait* and *Baisakh* (April and May). Gram is cultivated in flooded lands in much the same way as in *báráni* soils. Where gram and wheat are sown mixed, the two crops are cut and threshed together and the grains are not separated. The broken straw, &c., of the mixed wheat and gram is called *missa* and makes very good fodder.

Irrigated canal lands.

The principal Rabi staples on lands irrigated from the canal are wheat, and wheat and gram mixed. More trouble is taken with the preparation of the soil than in the case of purely *báráni* or flooded lands.

Chapter IV, A.

General Statistics of Agriculture.

Irrigated canal lands.

For wheat a preliminary watering is given in most cases, certainly if the rains have been deficient. The land is then ploughed 4 or 5 times and harrowed with the *sohágga* after each ploughing. The soil is thus worked up into a fine seed bed, and the seed is then sown with the *por* and the ground levelled with the *sohágga*. Sowings take place from middle of *Kátik* to the end of *Mangsir* (1st November to 15th December).

Manure is not given, except in the case of wheat sown alone on lands constantly double cropped. Wheat is watered three or four times after sowing at intervals of 20 days. The first watering is called *kor*. The irrigated wheat is cut in *Baisakh* and threshed and winnowed as already described. The broken straw and ears of wheat are called *turi* and are used as fodder for cattle. *Kangni* (rust) is a disease which attacks wheat and is due to want of sunshine in cloudy weather. *Sundi* is an insect which attacks the grain.

Barley is not much sown on canal lands, as it does not repay the cost of irrigation. It requires less ploughing than wheat. It is grown mostly in the canal villages with lightish soil to the west of Hissár. It is sown and harvested about the same time as wheat. It is prepared in the same way as wheat after being cut and its *túri* is also used for fodder.

Tobacco.

For tobacco a *paleo* is given and the land is then ploughed and manured. It is then ploughed and harrowed several times. Seed is sown in *Kátik*, about 1¼ *sérs* to the acre. In *Phagan* (February or March) trenches (*kattas*) about a foot wide are dug and the seedlings transplanted on to the sides of these. After this the crop is frequently watered and weeded twice. A hot westerly wind in *Jeth* is good for it. The crop is cut in that month.

Onions are cultivated in much the same way.

Average yield.

Table XXI shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1884-85. Little attention was paid to the yield of various staples in the recent settlement. But the following estimates in *sérs* per acre were framed and are probably well within the facts :—

		Rice.	Jowár.	Bájra.	Moth.	Múng.	Wheat.	Barley.	Gram.
Four Southern Tahsíls	Bagar	...	80	80	80	80	100	100	100
	Hariána ...	...	140	120	100	100	200	240	240
	Sotar (flooded)	480	160	120	160	160	240	240	240
Sirsa	Bagar	...	60	60	60	60	...	80	80
	Rohí	...	100	120	80	80	160	200	200
	Sotar (flooded)	480	160	120	160	160	240	240	240

Chapter IV, A.

General Statistics of Agriculture.

Consumption of food grains.

The following estimate in *sérs* of the average annual consumption of food grains by a typical family of 5 persons consisting of a man and his wife, their two children and an old person has been framed from the statistics given in the Famine Report.

		Wheat.	Inferior grains.	Pulses.	Total.
Four southern Tahsíls.	Agriculturists ...	...	1,270	262	1,532
	Non-agriculturists	237	354	354	945
Sirsa Tahsíl.	Agriculturists ...	...	1,825	...	1,825
	Non-agriculturists	365	1,095	...	1,460

Figures are given for the four southern tahsíls, which formed the old Hissár District and for the Sirsa Tahsíl separately, as no figures are available for the whole District as now constituted.

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat	...	1,59,201	1,59,201
Inferior grains ...	22,21,735	2,38,803	2,460,838
Pulses	4,55,054	2,38,803	6,93,857
Total ...	26,76,789	6,36,807	33,13,596

The total consumption of food-grains by the population of the old Hissár District as estimated in 1878 for the purposes of the Famine Report is shown in the margin in maunds. The figures are based on an estimated population of 4,84,681. A rough estimate of the total production of food-grains and of exports and imports was also framed at the same time; and it was stated (page 151, Famine Report) that there was an annual average surplus of some nine lakhs of maunds consisting chiefly of *bájra, múng, moth*, and gram, available for export to Bikanir, Jaipur, Jodhpur and Delhi.

The above figures are not of much use now in view of the changed conditions of the district; they have been repeated as being the only ones available. Such statistics in the case of a district, where agricultural results are so liable to fluctuation must in the nature of things be unreliable if not meaningless.

Food supply.

The railway, which now runs through the length of the district, provides facilities for rapidly replenishing its food stocks, which are apt to fall low when several bad or inferior harvests have occurred in succession. Even at such times export goes on into Bikanir and the Rájpútána States, where the scarcity is severer than in Hissár. The standard of living of the majority of the agricultural population of the district has certainly advanced to some extent even since the above statistics were prepared, and they are probably very moderate estimates of consumption for the present time.

Arboriculture.

Arboriculture is a matter of considerable difficulty in a tract where there is such a deficiency of water as in Hissár. The only places where it can be carried on with a hope of success are near the canal. Along the banks of the latter is a fringe of very fine trees which have been nearly all planted.

Chapter IV, A.

General Statistics of Agriculture.

Arboriculture.

Arboricultural operations with the aid of canal water have been and are being extensively carried out by the District Board in and around the Civil Station of Hissár and the town of Hánsi. The Government Bir at Hánsi is also being planted with trees with a view to making it a fuel reserve.

Forests.

The greater portion of the area of the Government Cattle Farm at Hissár known as the Hissár Bir, has been made a Reserved Forest under the Act. There is no other forest area in the district.

SECTION B.—DOMESTIC ANIMALS.

Chapter IV, B.

Domestic Animals.

Cattle.

Table XXII gives statistics of the live stock of the district at various periods. Hariána has always been famous for its cattle, and it has been already shown what an important part they played in the pastoral life of its former inhabitants.

The famines which have from time to time visited the district have been certainly more fatal to cattle than to human beings, but in spite of this and the decrease of the grazing area in consequence of the spread of cultivation the breed has not deteriorated to any noticeable extent. In fact the increase of cultivation has no doubt increased the amount of fodder available for storage against the seasons in which grazing fails. As would be expected, the least developed part of the district, the Náli of Fatehabád is proportionately the richest in cattle.

Cattle disease.

Cattle disease is not very prevalent in the district and it is seldom that any violent outbreak is recorded. The commonest forms of disease are *Sitla* cow-pox, and *Munh Khur* foot and mouth disease. The subject is fully dealt with in para. 197 of Mr. Wilson's Settlement Report of Sirsa. The commonest precaution against cattle disease is to stretch a string across the village gate with an earthen saucer attached to its centre on which a charm has been written.

The Hariána breed.

A good specimen of the Hariána bullock stands six feet high and is a splendid animal. These bulls are for the most part white with massive head and forehead, and a chest and back that would delight the eyes of an English farmer.

The Sikh zamíndárs of the Sirsa-Rohi generally have very fine bullocks.

Young stock.

Ungelt steers (*báhra*) under two years of age are sold in considerable numbers in the spring to *banjaras* from the North-Western Provinces both at the Hissár Fair and in the villages. The zamindár, however, though not so much a cattle breeder as formerly, generally prefers to keep his young stock as when there is a fair supply of fodder their keep does not involve much additional expense. In times of scarcity young stock are of course sold off if purchasers can be found. Steers undergo the operation of gelding (*badya*) when they are about two years of age and are then trained for the plough and become more valuable. If, however, the grazing area decreases much more it will probably become the practice as it already has to some extent to sell young stock, as to do so will be more profitable than to rear it and then sell it. Heifers (*báhri*) are generally kept for milk. A good pair of plough bullocks will fetch Rs. 125. The average price is Rs. 100 and the lowest about Rs. 40. An ungelt steer will fetch from Rs. 10 to Rs. 20 and a heifer Rs. 4 to Rs. 5. A steer is called *báhra* and a heifer *báhri*. A cow will calve (*byáhna*) six, seven and in some cases eight times and is pregnant (*gyaban*) for nine months. A cow will give milk for six months after calving.

Chapter IV, B.

Domestic Animals.

Buffaloes.

In this district buffaloes (*bhains*) are never worked in ploughs or for draught. Male calves (*jhota*) are sold to people from the Manjha country where they are extensively used as plough cattle. The female calves (*jhoti*) are all kept for milk and the buffalo cow (*bhains*) is a most indispensable member of the zamíndár's household, for it is in exchange for *ghi* made from her milk that he gets his small supply of grain in times of scarcity. A buffalo cow will calve 12 or 15 times and will give milk for one year after calving. The period of pregnancy is ten months.

In times of scarcity when fodder is hardly procurable every effort is made to keep the family buffalo in milk and the other cattle will to some extent be sacrificed to this consideration. A good buffalo cow will cost Rs. 70, but inferior ones may be had for Rs. 20 and fair ones for Rs. 40 or Rs. 50.

Ghi has of late years risen considerably in price and its proceeds are now a not inconsiderable item in the zamíndár's miscellaneous income.

Cattle Breeding.

Cattle breeding is in face of the spread of cultivation probably on the wane, certainly in the southern part of the district. The zamíndárs of the Náli tract of Fatehábád do not buy much, but sell their homebred (*gharjam*) cattle and are thus to a considerable extent cattle breeders. But in the other portions of the four southern tahsils cattle are largely bought in March for agricultural operations and sold again in October when these are over and little breeding is done.

In Sirsa, however, cattle breeding still appears to hold its own. In many villages, especially in the Sirsa and Fatehábád Tahsíls, grazing fees are levied on animals using the common waste of the village, but owing to the decrease of pasturage many villages have given up the custom, and it is gradually falling into disuse.

The village cattle find their way of their own accord to the *gorah deh* in the morning, thence they are driven in separate herds (*chauna*) with one or more herd boys (*pali*) to each herd to the village waste. Late in the afternoon they are driven back to the *gorah* and thence dispersed to the houses of their owners where they are secured in the *deorhi* or entrance for the night. They are rarely, if ever, fastened into the enclosures round the village site.

If there is good rainfall in the west, cattle are driven in large numbers to the prairies of Bikanir, which in such a case supply excellent pasturage; when the rains have failed they are taken to the Kaithal side. The expression used in describing that the village cattle have been driven away to other parts to find pasturage is (*gol jana*) and *gol baithna* is the expression used for denoting that outside cattle have been allowed to use the grazing grounds of the village on payment of fees.

Chapter IV, B.

Domestic Animals.

Cattle Breeding.

A very considerable portion of the agricultural capital of the district is locked up in the form of cattle. The principal drawback to this is that in times of scarcity when fodder is short, cattle can only be sold with difficulty even if they are not altogether unsaleable, and the zamíndár can only convert his cattle into grain or hard cash at a heavy, sometimes ruinous, loss.

Cattle Fairs.

There is a very considerable amount of cattle trade in the district, especially at the fairs held at Hissár in Chait (March) and Asauj (September), and at Sirsa in Phágan (early part of March) and Bhádon (early part of September). Each fair lasts for about a fortnight. The income consists of a percentage of a quarter anna per rupee on all purchases, the proceeds being credited to the District Fund. Each purchaser receives a certificate of sale at the time of paying the percentage. The management of the fairs is in the hands of the District Board to which together with all profits and expenses it has been transferred by the Local Government, in consideration of an annual contribution of Rs. 13,000 made to Provincial revenues.

At these fairs the great majority of the animals sold are bullocks, many of them young stock. The number of cattle for sale and the average prices realized depend of course to a large extent on the nature of the season. If there is an anticipated scarcity of fodder, the number will be large and the prices realized correspondingly low. Again if there is drought in the North-Western Provinces, the demand from that quarter, which is an important factor in the success of these fairs, is reduced. At the fairs in Phágan and Chait there is a larger local demand than at those in Bhádon and Asauj, as cattle have to be purchased at the former for the Kharíf and Rabi ploughings, and many of these are sold again at the fairs in Bhádon and Asauj. In addition to the local supply available for sale at these fairs, large numbers of bullocks are brought from the Rájpútána States on the west and sold. The latter include many of the excellent Nagor breed. These are largely used by the wealthier classes for drawing *raths*, as they trot very well. The Hariána cattle are largely brought up by dealers from the Punjab, and, as already noticed, from the North-Western Provinces.

It is estimated that at the two fairs at Hissár some five lakhs of rupees come into the district on an average, and at the Sirsa fair in Bhádon about one-and-a-half lakhs. Below are given some statistics showing the number of purchases and the average prices realized at these fairs :—

Fair.	Hissar.			Sirsa.		
	Animals sold.	Value of sales.	Average price.	Animals sold.	Value of sales.	Average price.
		Rs.	Rs.		Rs.	Rs.
February March 1890	17,372	3,79,584	21·8	3,884	68,352	17·6
August, September 1890	14,935	4,41,728	29·5	18,284	3,93,200	21·6
February March 1891	16,812	4,46,784	26·5	6,422	84,992	13·2
August September 1891	17,181	4,27,580	24·8	13,728	3,94,176	28·6

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Domestic Animals.

Cattle Fairs.

A small bullock fair is held at Tosham in the Bhiwáni Tahsíl in Kátik (October-November), but little trade is carried on at it.

The usual procedure in a sale of cattle is as follows. The purchaser hands over Re. 1 as earnest money (*sái*) and the balance is paid after he has satisfied himself of the quality of the animal. Delivery is made by handing over the rope with which the animal is tied to the purchaser.

Cattle Farm.

The Hissár Government Cattle Farm or Bir was instituted by Major Livingstone in 1813 A.D. when the country had not yet recovered from the disastrous famine of Sambat 1840 (corresponding to A.D. 1783). Of the 19 villages included in the Bír, 15 were then waste and uninhabited, and the Stud Department took possession without payment of compensation, and since 1813 Government has held the land in full proprietary right. The four other villages, Rájpura, Sali, Daúdpur and Ludás, were at that time inhabited and were acquired after payment of compensation in 1824 or 1825.

Originally horses and camels in addition to bullocks were bred, but in 1847 or thereabouts the breeding of horses was given up and that of camels about the time of mutiny. Since then the objects of the Farm have been to breed bullocks of superior size and quality for ordnance purposes and to provide and distribute generally high class bulls for breeding purposes. Of late years mule breeding has been started and is now carried on to a considerable extent.

The locality is, on the whole, well chosen, as a not inconsiderable area can be irrigated for the canal, but the fact of its close proximity to the town, which has grown considerably since the Farm was first instituted, is productive of some inconvenience to the public not less than to the Farm itself.

The area within the limits of the Cattle Farm is 42,498 acres or 66·4 square miles. Of this all with the exception of one or two small plots, is the property of Government, and of the latter 185 acres are cultivated, while the balance is, with the exception of a small area within the actual limits of the town of Hissar, grazing land which affords excellent pasturage for cattle up till May when they are kept on stored fodder. In years of draught, however, the grazing in the Bír fails and considerable difficulty is felt in providing for the cattle.

Various kinds of grasses grow in the Bír, of which in ordinary years there is a most luxuriant crop. The best kinds are *anjan, sámak, palinji, gandhi, sarnála, palwa* and *lámp*. Fodder crops are raised on a portion of the irrigated area. Cross-breeding between cows of the local Hariána breed and other kinds of good bulls is much practised. They produce powerful cattle for heavy draught. The pure breeds of cattle maintained in the farm are the Gujráti, Ungoli, Nagor and Mysore. These breeds are good in themselves, and it is with bulls of the first three kinds

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Domestic Animals.

Cattle Farm.

that the Hariána cows are crossed. The Farm bulls are purchased by the authorities in the surrounding districts, and distributed for breeding purposes among the zamíndárs and appear to be greatly appreciated. The Farm lands lie east, north and west of the town of Hissár. The boundary is marked by masonry pillars and part of it runs through part of the town itself. There are three farms, the Home, the Salli and the Chaoni. The Home farm lies east of the town about 200 yards from the Mori gate and is the oldest of the Farm buildings, having been erected at the time of the original institution of the Farm. The Salli farm is about 5½ miles to the north-west and the Chaoni farm about 2 miles to the south-west of the town. The soil of the Farm lands is generally loamy.

Besides grasses the Bír abounds with *jál, kair, jand* and *ber* trees (wild plum), the first predominating; all of these bear fruit. The fruit of the *jal* tree is called *pilu*, and is much eaten by the poor people. The fruit of the *kair* tree is called *tent*, and is used by the people generally for pickling; when young and green it is like capers, when ripe it is called *pinju*, and, being of a sweetish flavour, is eaten by the poorer classes. The fruit of the *jand* is called *sangar*, resembling a bean; when tender and green, it is used as a vegetable. The *ber* tree (*zizyhpus jujuba*) or wild plum has a fruit like the cherry. The fruit also is called *ber*. The dried leaves, called *pala*, are excellent fodder.

The present strength of cattle in the Farm is given in the margin. A certain number of bull calves are reserved for breeding purposes, some to recruit the Farm stock and others for distribution to districts and village proprietors. The rest are castrated and kept separately from the other cattle. When they are four years old a careful selection is made, and those that are fit for the purpose of Artillery draught are made over to the Commissariat Department at Firozpur. The heifer calves are reserved at the farm for breeding purposes. As many as are rendered unfit for such, whether by age or by natural faults, are cast and sold by public auction.

Cattle.	Number.
Hard bulls	79
Other bulls	27
Cows	3,426
Plong hbulls	96
Ordnance bullocks	29
Bull calves	1,917
Heifer calves	1,942
Young bullocks	165
Rams	56
Sheep	127
Lambs (male, female)	258
Mares	122
Camels	47
Army transport bullock	207
Ewes	...
Goats	106
Mules	273
Total	8,537

Private Bulls.

In the villages a promising young steer is often kept and reared by the zamíndárs. When a full grown bull (*khágar*) he is considered the common village property. He is allowed to wander about at leisure and does no work. He covers the village cows and what fodder is required for him is provided out of the village *malba*.

Chapter IV, B.

Domestic Animals.

Sheep and Goats.

Sheep and goats, especially the former, have, during late years, increased largely and are now kept in very considerable numbers by the zamíndárs. In many cases the rearing of sheep has become a regular industry with the Chamárs and Dhanáks of the villages. A man will take a few sheep from a town butcher (*kassáb*) or trader (*byopari*) and will rear them for him pasturing them on the common village waste. In return for his trouble he keeps half the lambs born, the other half going to the trader. Sheep are greedy feeders and eat much of the *pala* on the waste besides doing damage to trees. The proprietors in many villages object to their presence, and there is now a general wish to raise the grazing fees levied for them which have hitherto been one or two annas per annum. The usual price of a sheep is from Re. 1 to Rs. 2.

Sheep breeding from Government rams is confined to the Cattle Farm at present.

Horses and Mules.

The local breed of horses is in no way above the average as camels are largely used for riding purposes; still good animals are sometimes to be had.

Horse breeding on the branded mare system was introduced in the Hissár District in the winter of 1882-83. There are now 276 branded mares. There are two horse stallions in the district; one at Hánsi, the property of Government, and one at Hissár, the property of the District Board. They are under the charge of a Zilladár paid from provincial funds and two salotris entertained by the District Board. The Horse Breeding Department exercises a general superintendence and control. Operations have been fairly successful. There are no horse fairs.

Mules.

There are three donkey stallions in the district; one at Hissár, the property of Government, and one each at Sirsa and Fatehábád, the property of the District Board; but little mule breeding is carried on except at the Hissár Cattle Farm. A mule is very rarely seen in the district.

Donkeys.

The donkeys of the district are miserably small animals but can carry considerable loads for their size. They belong entirely to the village Kumhárs who partly in consequence of the supposed unclean nature of the animals are of low caste.

Camels.

The camel is a most useful and important animal in this district. He is employed in all parts for riding and carying loads, and where there is lighter soil, he does a large portion of the ploughing. The Rahbaris keep large numbers of camels with which they carry for hire.

A camel begins to work at four years of age, and a female gives her first young in her fifth year, after 13 months gestation, and bears five or six times at intervals of two years. Camel's milk is often drunk and the hair (*jat*) is shorn and made into ropes and sacks. The camel is fed on *pala* and the straw of *moth* and gram when available, but in any case he can find grazing where no other domestic animal could.

Chapter IV, B.

Domestic Animals.

A camel fair is held at Bhiwáni in Kátik (October-November). About 1,000 animals are collected, but little trade is carried on at it.

Poultry.

Domestic pigs are scarcely ever seen in the district and fowls are rare in the villages.

SECTION C.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Chapter IV, C.

Occupations, Industries and Commerce.

Occupations of the people.

Table XXIII shows the principal occupations followed by males over 15 years of age as returned at the Census of 1891. The figures are, however, practically meaningless as the classification of occupations is based on an European and not a native model, and the differentiation of occupations is not nearly so complete as that contemplated by the Table.

The only main broad classification which can be made is that between those whose occupation is agriculture, simple or combined, or whose income depends on the land and others who have no connection with agriculture.

The figures in the margin show the distribution of the whole population into agricultural and non-agricultural calculated on the assumption that the number of women and children dependent upon each male of 15 years is the same whatever his occupation. These figures include as agricultural all those whose occupation was returned as agriculture, simple or combined, and also all landowners and tenants.

Population.	Towns.	Villages.
Agricultural	25,782	5,48,685
Non-agricultural ...	70,799	1,30,740
Total	96,581	6,79,425

It may be said that practically the whole of the rural population are dependent on agriculture for their subsistence, and the line between the agriculturists and the non-agriculturists in the villages is a narrow one.

Village menials, such as the Khati and Lohar, whose primary occupations are wood and iron work respectively, the Chamár who works in leather, the Dhának who weaves the village cloth supplement the earnings of their peculiar trades by the cultivation of land. Agriculture is undoubtedly regarded as one of the most respectable occupations and a member of the menial castes who abandons his caste occupation for agriculture, pure and simple, generally rises in the social scale. Many castes are founded upon difference of occupation, often very minute. Thus the Chamárs, Raigars and Khatiks who all work in leather are different castes, the difference being due to the fact that the Chamár will only work with the skins of bullocks, cow and buffaloes and will not tan them, a Raigar will tan them, and a Khatik will both tan them and work in the skins of sheep and goats.

Many of the agriculturists of the district are in military employ. The Rájpút, though an inferior cultivator and farmer, makes a good cavalry soldier.

Principal industries and Manufactures.

Table XXIV gives statistics of the manufactures of the old Hissár District as they stood in 1881-82. No later statistics are available.

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Occupations, Industries and Commerce.

Principal industries and manufactures.

The district of Hissár has no manufactures of importance. The manufacture of crude saltpetre has already been alluded to and the process described. The contract for working the saline earth near a village site is often taken by a *baniya* who pays seigniorage fees to the proprietors. The actual manufacture is carried on by a class of men called *Shoragars* who are generally the servants of the contractor. The dirty brown crystals are sent by the contractor to be refined at the licensed refineries at Bhiwáni, Sirsa and Hánsi.

Coarse country cloth is made by the Chamárs and the Dhanaks and the Julahas in nearly every village. The customary price is 5 solis = 80 hands (*haths*) to the rupee.

The *teli* or oil presser is not uncommonly found in the village. Oil pressing is carried on with the *kohlu*. The principal portions of the machine are as follows :—

Kohlu.—The vessel in which the oil seed is put.

Lát.—A heavy pole, the end of which revolves in the *kohlu.*

Jabi.—A small wooden vessel like a shoe for taking out the extruded oil.

Chandela.—A flat piece of wood for sweeping stray bits of oil seed into the *kohlu.*

Pát.—A beam attached loosely to the *kohlu* and revolving horizontally round it some few inches above the ground.

Manakatan.—A beam fixed vertically in the *pát.*

Mohri.—A piece of wood which is fastened by a hinge to the *lát* which itself slopes up obliquely.

Pair.—The bullock track ; *kussar*—an iron spike for stirring the oil seed in the *kohlu.* The *kohlu* is driven by one bullock who wears blinkers.

In Fatehábád a caste called Dabgar are famous for the manufacture of leather scales and *kuppas,* or leather vessels for oil and *ghi.*

Mr. Lockwood Kipling, Principal of the Lahore School of Art, kindly furnished the following note on some of the special industries of the district, for the previous edition of the Gazetteer.

"Mr. Ogilvie has given an account of the brass and bell metal (*kansi*) trade of Bhiwáni in this district, from which it appears that about 200 artizans are employed, and that their earnings vary from Rs. 7-8 to Rs. 8 per mensem. The ware is exported to all parts of the Punjab and to Rájpútána. Ornamental work does not appear to be made, but the *kansi* cups and platters sent to the Punjab Exhibition were fairly well finished. Brass is imported from Calcutta, but mainly for re-export to Bikánir and old broken brass (*phut*) is chiefly used

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Principal industries and manufactures.

for local purposes. Some brass is manufactured from imported copper and zinc in the proportion of 24 seers of copper to 16 seers of zinc in the maund of 40 seers. The cost of the metal thus manufactured is calculated at Rs. 26 per maund. *Kansi* is made with copper and pewter. The cost is Rs. 39-8 per maund. Besides its brass trade, Bhiwáni has a name for carved *chaukats* or doors. Elaborately carved models mounted with brass were sent to the Exhibitions at Lahore and Calcutta, and one is now in the Lahore Museum. In this district the leathern *hukka*, metal bound, common in many parts of the Punjab, is quaintly adorned with strips and studs of copper, brass and sometimes silver, roughly engraven. The execution is rough, but no fault can be found with the design. Good *hukkas* thus adorned cost from Rs. 5 to Rs. 12 and last a long time. The embroidered woollen *ohrnas* or *chadars* of the district are worthy of mention, for though nothing could be more homely than the material, or more simple than the design, they are thoroughly good and characteristic in effect. Two breadths of narrow woollen cloth are joined with a curious open work sewn and covered with archaic ornaments in wool and cotton thread of different colours, needle wrought in a sampler stitch. The cloth is a fine red, though somewhat harsh and course in texture and though all the designs are in straight lines, human figures and creatures are sometimes oddly indicated. The price of these *chadars* was originally about Rs. 4, but since a sort of demand has arisen among amateurs interested in Indian fabrics, the rate has been doubled. It is scarcely likely that the woollen *phulkari* will grow, like the silk and cotton one, from a domestic manufacture for local use into a regular production for export trade. Similar *chadars* are made and worn in the Sirsa District. The better known cotton *phulkari* embroidered with silk is of exceptional excellence in this district. From Hissár and Hánsi *chadars* and *ghagrás*, of dark indigo or madder-dyed rough country cloth with orange coloured silk in bold patterns, diversified by the insertion of small circular mirrors have been sent to various exhibitions. The mirrors come from Karnál, where globes of thin glass, about four or five inches in diameter, are blown and silvered on the inside. These are broken up and the fragments are used for *shishádár phulkaris*, and formerly in the *shishádár* plaster work to be seen in buildings of the last century. In the Amritsar District are merchants who have pushed the *phulkari* to such good purpose that it has become a profitable industry. It is possible that the extension of the railway may do something for the hitherto purely local and domestic industries of this district."

Commercial classes.

The commercial classes are principally of the Baniya caste and include every gradation of the trader or shop-keeper, from the petty village *baniya* who sells *nún-tel* to the substantial banker and grain-dealer who has transactions with all parts of India. Towards the north a few Khatris and Aroras are met with. Some of the commercial houses in Bhiwáni and Sirsa are very wealthy and have branches in many other large cities.

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Occupations, Industries and Commerce.

Commercial classes.

Of the larger traders not a few are men of energy and ability with a capacity for organization which enables them to conduct commercial enterprises of a no mean order. The commercial classes are showing an increasing desire to acquire proprietary rights in land and are in many cases anxious to advance money to agriculturists on the security of land.

The Sunárs do a considerable amount of business as bankers, but not on a very large scale.

Course and nature of trade.

The chief centres of trade are Bhiwáni, Hánsi, Hissár and Sirsa. The town of Fatehábád used to act to some extent as a trade centre for the Náli country, but the construction of the Railway has almost entirely destroyed any importance it once had in this respect. The line passes some 11 or 12 miles to the west of the town and the trade of the Náli tract instead of going to Fatehábád makes straight for the Railway at Bhattu. Had the line been taken to Fatehábád the latter would by this time have no doubt been a large and thriving commercial town.

Rural trade.

Before dealing with the trade of the principal centres it is necessary to notice the by no means insignificant local trade which does not pass through these centres at all, especially in time of scarcity. As has been already remarked the zamíndárs are in no way entirely dependent on the produce of their fields. In times of scarcity and high prices the Bishnoi and Bagri Jat will start with their camels in June and July and purchase grain in the Náli or in the Jangal tract of Patiála and carry it home for domestic consumption, or sometimes their operations will extend further and they will purchase and carry the grain to the villages in the south of the district where they will sell at a profit. Kumhars with their donkeys will often do the same. The purchases are frequently made on advances (*punji*) obtained from the local *baniya*, after repayment of which with interest the enterprising zamíndár has a small margin of profit left. The Deswáli Jats have comparatively few camels or carts and do little or no petty trade of this kind.

The zamíndár commonly takes his own grain to market and thus obtains the benefit of the higher prices ruling in the trade centres, but in times of scarcity it is of course to a considerable extent made over to the *baniya* in settlement of accounts.

Trade routes and centres.

The construction of the Rewári-Ferozepore Railway may be said to have revolutionized the trade centres of the district. Formerly all trade between the west and the districts round Delhi went along the Delhi-Sirsa Road which passed through the towns of Hánsi Hissár, Fatehábád and Sirsa, and all these towns were to some extent centres of this through trade, while Bhiwáni with Sirsa shared the export trade to the States of Rájpútána. The trade between east and west now, however, passes along the Railway and Háns iand Hissár are no longer such centres as before, but markets for the collection and export of the local produce and for the import and distribution of such

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Occupations, Industries and Commerce.

Trade routes and centres.

commodities as are required by the surrounding agricultural population. Bhíwáni has, however, not only maintained its position as a centre of through trade, but that trade has developed. The trade with Sirsa and the adjacent parts has probably diminished as this goes by Railway, but exports of wheat, flour, sugar, cotton-goods, and iron to the part of Rájpútána known as Shekhawati, and to the States of Bikánir and Jaisalmer have largely increased. The construction of the Bikánir-Jodhpur Railway, however, will probably be a somewhat severe blow to this trade. The grains locally produced are of course also collected at Bhiwáni and exported to Delhi and down country when there is a surplus. There is also a large retail trade with the adjacent villages.

Sirsa had formerly a considerable through trade with Lahore, Karáchi and Ferozepore, but most of this now goes direct by Railway and the through trade of Sirsa is as in the case of Bhiwáni, with Bikánir and the other States of Rájpútána.

The export of grain locally produced from the district towards the east (*bisáwar*) is of course very fluctuating depending as it does on the demand (*máng*) and prices ruling in those parts and also on the local ones which constantly fluctuate owing to the precarious nature of agricultural results.

SECTION D.—PRICES, WEIGHTS AND MEASURES.

Chapter IV, D.

Prices, Weights and Measures.

Prices, wages, value of land, rent rates.

The statement in the margin shows the prices in *sérs* per rupee of agricultural produce in different parts of the district assumed for the purpose of framing produce estimates at the settlements of the Sirsa district in 1881, 1882, and at the recent settlement of the four southern tahsíls of the present Hissár district. Table XXVI gives the retail bazar prices for commodities from 1868-69 to 1890-91. The wages of labour are shown in Table XXVII and rent rates in Table XXI, both sets of figures, especially the latter, are probably of more than doubtful value.

Staple.	Hánsi, Bhiwáni, Hissár, Fatehábád.	Barwála, Fatehábád, Náli.	Sirsa.	
			Bágar, Nali.	Rohi.
Wheat	25	27	24	25
Barley	35	40	48	55
Gram	35	40	42	50
Sarson	...	...	24	24
Jowár	37	42	45	50
Bájra	32	36	35	40
Moth	37	37	45	50
Mung	37	37	30	30
Til	...	...	20	18
Rice (unhusked) ...	...	...	30	...
Gwar	...	...	50	60

Fluctuations in prices.

As would be naturally expected in a district like Hissár when destitute of Railway communication, the history of prices has shown some remarkable fluctuations in the past, but the period of the former settlement of Sirsa and of the recently expired settlement of the four southern tahsíls of the district witnessed a remarkable and very substantial rise in prices. The table in the margin gives the rise in prices per cent. in the case of the two tracts in question.

	Wheat.	Barley.	Gram.	Jowár.	Bájra.	Moth.	Mung.
Four southern tahsíls	59	32	45	52	91	85	83
Sirsa tahsil ...	60	35	26	42	34	...	...

This remarkable rise appears to have begun after the famine of 1860-61, which taught zamíndárs and grain-dealers the advantage of watching the prevailing market rates and regulating their transactions thereby.

Value of land.

The table in the margin shows the average value of land in rupees per acre for sale and mortgage at various periods. The figures for the periods between 1885-86 and 1890-91 are taken from Table XXXII.

Period.	Sales.		Mortgages.	
	Total.	To new agriculturists.	Total.	To new agriculturists.
1868-69 to 1873-74 ...	4·3	...	3·9	...
1874-75 to 1877-78 ...	5·5	...	3·3	...
1878-79 to 1881-82 ...	5·2	...	3·4	...
1885-86 to 1887-88 ...	8·0	8·9	6·0	5·9
1888-89 to 1890-91 ...	9·4	16·3	8·4	7·8
1885-86 to 1890-91 ...	8·8	12·6	7·4	6·8

The quality of land varies greatly and the value returned is often fictitious, so that not much reliance can be placed in the figures. But they show clearly,

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Value of land.

and this is corroborated by other considerations, that the value of land is steadily rising.

The new and enhanced assessment will, for a time at least, have the effect of decreasing the value of land for purpose of sale and mortgage, but it will ultimately with increase of cultivation and development rise much above its present figure. Incidentally it may be noticed that the figures seem to show that the prices given by non-agriculturists for out and out sales of land are higher than those given by agriculturists, while the amounts which the former are ready to advance on mortgage of a given area are less than those which agriculturists will advance.

Rent rates.

Rents, as has already been noticed, are paid in the great majority of cases in cash, and as many of those paid by tenants-at-will in zamíndári villages are akin to competition rents they provide us with a valuable index of the value of land. Indeed, as will be shown in the next chapter, the recent re-assessment of the southern tahsils of the district has been mainly based on the cash rents paid in zamíndári villages by tenants-at-will. The figures in Table XXI are not in a form adapted to give much information as to the standard of rents in the district, nor in fact can any standard be arrived at which shall be applicable to the district as a whole.

The following statement compares the average rent rates per acre paid by tenants-at-will in zamíndári and pattidári villages at the settlement of 1863, in 1886-87 just before the recent Settlement and in 1890-91 at its close. The rents in bhayácharah village are as a rule in no sense competition rents; they have been added for comparison. The statement refers to the four southern tahsíls of the district.

Tahsil.	Circle.	Year.	Zamíndári villages.	Pattidári villages.	Zamíndári and Pattidári villages.	Bhayácharah villages.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Bhiwani ...	Bagar	Settlement	0 8 9	0 8 6	0 8 7	0 8 10
		1886-87 ...	0 7 10	0 7 2	0 7 4	0 7 10
		1890-91 ...	0 8 0	0 7 1	0 7 3	0 6 3
	Hariána ...	Settlement	...	0 7 1	0 7 1	0 9 1
		1886-87 ...	1 2 0	0 10 8	0 11 8	1 1 3
		1890-91 ...	0 12 6	0 9 7	0 10 0	1 6 5
Hansi ...	Hariána Canal	Settlement	1 8 8	1 3 4	1 6 4	1 2 9
		1886-87 ...	1 9 3	2 1 3	1 12 6	1 5 4
		1890-91 ...	1 15 9	3 4 6	3 1 0	1 10 4
	Hariána Báráni	Settlement	1 3 2	0 11 8	0 14 9	0 8 4
		1886-87 ...	1 1 4	0 13 4	0 15 0	0 10 8
		1890-91 ...	1 1 10	0 15 1	1 0 5	0 10 6
Hissar ...	Bagar	Settlement	0 9 7	0 7 9	0 8 9	0 7 8
		1886-87 ...	0 11 2	0 8 8	0 10 0	0 7 9
		1890-91 ...	0 13 4	0 8 11	0 10 6	0 7 11
	Hariána Canal	Settlement	0 14 7	...	0 14 7	1 1 2
		1886-87 ...	1 0 11	...	1 0 11	1 8 11
		1890-91 ...	1 0 10	0 14 10	1 0 5	1 8 10
	Hariána Báráni	Settlement	0 12 5	0 10 9	0 11 11	0 9 6
		1886-87 ...	0 14 5	0 13 3	0 14 2	0 12 11
		1890-91 ...	1 2 11	0 13 1	1 0 11	0 13 3

Rent Rates.

Tahsil.	Circle.	Year.	Zamíndári villages.	Pattidári villages.	Zamíndári and Pattidári villages.	Bhayácharah villages.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Fatehabad ...	Hariána ...	Settlement	0 10 3	...	0 10 3	0 7 9
		1886-87 ...	0 13 2	...	0 13 3	0 11 11
		1890-91 ...	0 14 4	...	0 14 4	0 11 6
	Bagar	Settlement	0 11 4	0 9 10	0 11 6	0 6 10
		1886-87 ...	0 13 5	0 12 4	0 13 0	0 9 10
		1890-91 ...	0 13 11	0 12 8	0 13 6	0 10 2
	Náli Báráni ...	Settlement	0 10 0	0 11 8	0 10 1	0 8 9
		1886-87 ...	0 13 9	0 11 9	0 13 7	0 10 9
		1890-91 ...	0 14 1	0 12 4	0 14 0	0 11 6
	Náli Sotar ...	Settlement	0 12 6	0 12 0	0 12 1	0 7 11
		1886-87 ...	0 13 9	0 13 1	0 13 4	0 12 4
		1890-91 ...	0 14 6	0 12 6	0 13 6	0 11 2
Barwala ...	Hariána ...	Settlement	0 12 1	0 12 2	0 12 1	0 9 8
		1886-87 ...	0 14 3	0 15 2	0 14 6	0 10 9
		1890-91 ...	0 15 0	1 2 2	0 15 9	0 12 0
	Náli Báráni ...	Settlement	0 12 2	0 10 6	0 11 0	0 8 7
		1886-87 ...	0 14 1	0 13 9	0 13 11	0 12 9
		1890-91 ...	0 15 4	0 15 10	0 15 7	0 10 10
	Náli Sotar ...	Settlement	...	0 6 0	0 6 0	0 9 6
		1886-87 ...	0 14 4	0 13 0	0 14 0	0 8 11
		1890-91 ...	1 1 1	0 14 11	1 0 9	0 8 9

These figures show clearly that rent rates have risen considerably during the currency of the recently expired settlement and there is certainly room for a still further rise.

Measures of length, area, weight and capacity.

The unit of length for measuring distances on the ground is the *kadam* or double pace, and the term as employed by the zamíndár does not signify any definite number of feet or inches. The recognised official unit of length at the settlement of the Sirsa district in 1852 and that of the Hissár district in 1863 was the *gatha* of 99 inches. In the revised settlement of Sirsa the unit adopted was a *kadam* or *gatha* of 66 inches, while that employed in the recent settlement of the four southern tahsíls was one of 57 inches.

The cloth measure in common use is as follows:—

3 ungals	... ...	= 1 girihs.
16 girihs	... ...	= 1 gaz.

This gaz is equal to 32 inches.

Among the zamíndárs the measures of length other than for the ground are as follows:—

2 balisht ...	... = 1 hath ...	... = 18 inches.
2 haths ...	... = 1 gaz ...	... = 36 do.
12 gaz ...	... = 1 pachosi.	
8 pachosis ...	... = 1 adha.	

The *hath* is in reality an indefinite length. The *murwa hath* is the most common and is measured from the projecting bone of the elbow round the end of the fingers held out straight back to the knuckles or some times to the wrist.

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Prices, Weights and Measures.

Measures of length, area, weight and capacity.

The carpenter's measure is as follows :—

4 pains ...	... ...	= 1 tassu.
24 tassus ...	... ...	= 1 gaz.

This *gaz* is said to equal 33 inches.

Area.

The zamíndár has no peculiar area unit of his own. In the former settlements the *pakka* bigah, equivalent to ⅝ acre, was taken as the unit of area, and to this the zamindár has now become accustomed. The side of one square *pakka* bigah is equal to 20 *gathas* (*kadams*) each 99 inches long.

20 biswansis ...	... ...	= 1 biswa.
20 biswas ...	... ...	= 1 bigah.

In the revised settlement of the Sirsa district a bigah was taken to be equal to 20 biswas, a biswa being equivalent to 45 square *kadams* each 66 inches long. This bigah was thus the same as the *pakka* bigah. The area unit employed in the recent settlement of the four southern tahsíls of the district is the *kacha* bigah which is ⅓ of the *pakka* bigah or $\frac{5}{24}$ of an acre. The side of a square *kacha* bigah is 20 *kadams* each 57 inches in length. The subdivisions of the *kacha* bigah are the same as those of the *pakka* bigah.

Measures of weight.

The smaller measures of weight employed for gold and coins are as follows :—

8 rattis or chawals	... ...	= 1 másha.
12 máshas ...	... ...	= 1 tola.
5 tolas ...	... ...	= 1 chhitank.
16 chhitanks	... ...	= 1 sér.

Grain is almost invariably measured by weight units and not by capacity units.

The higher weight measures are as follows :—

2 chhitanks ...	... ...	= 1 adhpao = ⅛ sér.
2 adhpaos	... ...	= 1 paobhar = ¼ sér.
2 paos	... ...	= 1 adhser.
2 adhsers	... ...	= 1 sér.
5 sérs ...	... ...	= 1 pansera *or* 1 dhari.
20 sérs ...	... ...	= 4 dharis *or* 1 dhaun.
40 sérs ...	... ...	= 2 dhauns *or* 1 man *or* 82$\frac{2}{7}$ pounds.

Practically no measures of capacity are used.

Fodder is sold by *pulis* or bundles, but the quantity contained in a *puli* is indefinite. In some cases jowár and bájra stalks are sold by being tied in a *jeori* or rope 7 *haths* long. The quantity which can be thus tied is called a *paral* and weighs 2 or 2½ maunds.

For the division of grain at the threshing flour an earthen vessel (*motka or chati*) is used and is called *nép*. For spirituous liquors the units employed are the gallon and quart.

SECTION E.—COMMUNICATIONS.

Chapter IV, E.

Communications.

Railways	...	122 miles.
Metalled roads	21	"
Unmetalled roads	870	"

The figures in the margin show the communications of the district as returned in quinquennial Table I of the Administration Report for 1889-90. Table XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table XIX shows the area taken up by Government for roads and railways in the district.

Ferries.

There are no navigable rivers nor is there any river traffic in the district.

There are five ferries on the Ghaggar in Tahsíl Fatehábád, *viz.*, at Rattia, Aláwalwás, Kalautha, Jákhal and Sádhanwás. The income from them is very small, and they are maintained more for the convenience of the neighbouring villages than for general traffic which is generally stopped in the rainy season as camels are then of little use.

Ferry boats are maintained when necessary at Khareka, Jhorar, Bansidhar, Panihári and Surbadh in the Sirsa tahsíl. At the first two places the roads from Sirsa to Dabwáli and Sirsa to Abohar cross the Ghaggar.

Railways and Railway stations.

The Rewári-Ferozepore Railway runs through the district for 122 miles with stations at Bhiwáni, Bawáni Khera, Hánsi Satraud, Hissár, Jakhaud, Adampur, Bhattu, Ding, Suchan Kotli, Sirsa, Gudha and Kálánwáli.

Sirsa is the head-quarters of a Railway Division. The staff there consists of the Executive Engineer, District Traffic Superintendent and Locomotive Superintendent, with a large number of subordinates. The line does a large carrying trade in grain from the tracts north of Sirsa towards Delhi and Bombay. The passenger traffic is of minor importance.

Roads.

The following table shows the principal roads in the district together with the halting places on them and the conveniences for travellers to be found at each :—

Route.	Halting place.	Distance in miles.	Remarks.
Delhi to Sirsa	Mundáhal... ...	...	Unmetalled. Encamping-ground and sarai.
	Sorkhi	5	Partly metalled. Police bungalow.
	Hánsi	10½	Partly metalled. Dák bungalow. Police bungalow and encamping-ground.
	Hissár	16	Partly metalled. Dák bungalow and encamping-ground.
	Agroha	13	Partly metalled. Police bungalow and encamping ground.
	Badopal	7	Encamping-ground.
	Fatehábád ...	10	Unmetalled. Dák bungalow and encamping-ground.

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Communications.

Roads.

Route.	Halting place.	Distance in miles.	REMARKS.
Hánsi to Bhiwáni.	Hánsi	2	(As above).
	Bawáni	11½	Unmetalled. Encamping-ground.
	Bhiwáni	13	Unmetalled. Police bungalow, sarái and encamping-ground.
Bhiwáni to Dehli.	Bhiwáni	...	(As above). Metalled. Next halting place is Kharak in the Rohtak district.
Sirsa to Fázilka.	Sirsa	...	Dák bungalow, sarái and encamping-ground.
	Sohuwála ...	10	District Board rest-house, sarái.
	Odhán	8	Civil rest-house, sarái, encamping-ground.
	Pipli	6	Ditto, and encamping-ground.
	Dabwáli	12	Ditto, sarái and encamping-ground.

There are also unmetalled roads from Hissár to Bhiwáni 36½ miles; Hissár to Tosham 24 miles, and on to Kairu 12½ miles; Hissár to Tohána (*viâ* Barwála) 46 miles; Tohána to Rattia 20 miles; Rattia to Fatehábád 17½ miles; Hánsi to Barwála 18 miles; Sirsa to Rori 20 miles, and on to Bhatinda; Sirsa to Dabwáli 36 miles, and on to Fázilka; Sirsa to Rània 12 miles, and on to Bhatner; Sirsa to Ellenábád 25 miles; Sirsa to Jamál 13 miles.

Before the construction of the railway parts of the Delhi-Sirsa road, which was then the main line of communication in the district, were metalled. Now, however, all the district roads, with the exception of short distances near the towns, are unmetalled. Cart traffic can go along all the roads in the parts where the soil is firm, but in the sandy tract it is generally impracticable, and its place is taken by camels. The road from Tohána to Rattia, which runs for a considerable part of its length through the Ghaggar valley becomes impassable in the rains. The scanty rainfall does not hinder traffic on the other roads to any appreciable extent. The village roads are numerous and fairly good, being practicable for carts except in the sandy tracts. A good unmetalled road runs along the right bank of the Western Jumna Canal.

Dák bungalows and rest-houses.

There are dák bungalows at Hissár, Sirsa and Hánsi. They are furnished, and the two former are provided with a Khansámah each. There are civil rest-houses at Kairu, Fatehábád, Dhanur, Odhán, Pipli, Dabwáli, provincial properties which have been transferred to the District Board. There are rest-houses at Sohuwála in Sirsa tahsíl and at Tosham which are the property of the District Board. Rest-houses are being or are about to be erected also at Báhúna, Budláda, Chautála and Ellenábád. The municipal building at Bhiwáni is built in the

form of a bungalow and is used as a rest-house. All the above buildings are furnished, but are unprovided with servants.

Chapter IV, E.

Communications.

Dák bungalows and rest-houses.

In addition to the above there are police rest-houses at Siwáni, Sirsa, Rori, Ránia, Barwála Tohána, Rattia, Balsamand, Bhiwáni, Sorkhi, Tosham, Bahal and Agroha ; and canal rest-houses at Narnaund, Lundi Khera, Hánsi, Hissár and Mengni Khera. The above are all furnished, but unprovided with servants.

Saráis.

Saráis are maintained by the District Board at the following places:—Bhiwáni, Bhattú, Sirsa, Narel, Odhán, Rori, Sohúwála and Dabwáli.

Post Offices.

There are 34 Imperial Post Offices in the district located as follows:—

Tahsíl Hissár.	Hánsi.	Bhiwáni.	Fatehábád.	Sirsa.
Hissár. Balsamand. Barwala.	Hánsi. Bawáni. Narnaund.	Bhiwáni. Bapaura. Bahal. Kairu. Siwáni. Tosham. Tigrána. Chang.	Agroha. Bahúna. Bhattu. Fatehábád. Ahrwan. Budlada. Rattia. Tohana. Pabra. Jamalpur.	Sirsa Chautala. Dabwali. Ellenábád. Gudah. Jamal. Jodhka. Ránia. Rori. Kalanwali.

All these are money-order offices and there are also Savings Bank offices at Hissár, Hánsi, Bawáni Khera, Bhiwáni, Fatehábád and Sirsa. The Hissár office is a second class head office, all the others are branch offices with the exception of those at Bhiwáni, Fatehábád, Hánsi, Bawáni Khera and Sirsa, which are sub-offices.

Telegraph.

A line of telegraph runs along the whole line of railway with offices at each station. There are also Postal telegraph offices of the second class at Sirsa and Bhiwáni and of the third class at Hissár and Hánsi. A line of telegraph runs across country from Bhiwáni to Rohtak.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

A.—General.

Executive and Judicial.

The Hissár District is under the control of the Commissioner of the Delhi Division. The Head-quarters staff of the district consists of a Deputy Commissioner and four Extra Assistant Commissioners. One of the latter is invested with the powers of a Subordinate Judge for the purpose of Civil business, and another is entirely employed on Revenue work. The Deputy Commissioner is also District Judge. There is also a Munsif at the Sadr. The Sirsa Sub-Division, consisting of the Sirsa Tahsíl, is in charge of an Assistant Commissioner who is stationed at Sirsa.

There are five tahsíls, each of which is in charge of a Tahsíldár assisted by a Náib, except in Tahsíls Fatehábád and Sirsa where there are two Náib-Tahsíldárs, each of whom is in charge of a Sub-Tahsíl under the general charge of the Tahsíldár. The Head-quarters of the Fatehábád Sub-Tahsíl are at Tohána and of the Sirsa Sub-Tahsíl at Dabwáli.

The statistics of Civil and Revenue litigation are given in Table XXXIX, but owing to the separation which has been effected between Civil and Revenue Courts the figures are not of much value.

Tahsíl and Sadr Office.	Kanúngos and Naibs.	Patwáris and Assistants.
Sadr Office ...	2	...
Hissár	3	49
Hansi	4	64
Bhiwáni	3	49
Fatehábád ...	5	70
Sirsa ...	5	79
	22	311

The village Revenue staff is shown in the margin.

Bhái Anokh Singh, Jágírdár of Badhláda, is the only Honorary Magistrate in the District. He is invested with 2nd Class powers as a Magistrate and as a Munsiff. They are exercised within the limits of his jágír.

Criminal, Police and Goals.

Class of Police.	Total strength.	Distribution. Standing guards.	Protection and detection.
District ...	520	79	441
Municipal ...	180	...	180
Total ...	700	79	621

The Police Force is controlled by a District Superintendent. The strength of the Force as given in Table I of the Police Report for 1890-91 is as shown in the margin.

In addition to this Force 1,465 Chaukídárs or village watchmen are entertained and paid by the village headmen from the *chaukidára* or village house-tax.

Chapter V, A.

A.—General.

Rori ...	4
Ránia ...	6
Ellenábád ...	8
Fatehábád	10

There are also 28 chaukídárs as follows directly under the control of the District Superintendent of Police.

The thánas or principal police jurisdictions and the chaukís or police outposts are distributed as follows :—

Tahsíl Hissár—Thánas—Hissár, Siwáni, Balsamand, Barwála; Out-posts, *nil;* Road-posts, *nil.*

Tahsíl Hánsi—Thanas—Hánsi, Narnaund, Barwála; Out-posts *nil;* Road-posts, Madanheri.

Tahsíl Bhiwáni—Thánas—Bhiwáni Municipal and Bhiwáni District, Tosham, Kairu, Bahal, Siwáni; Out-posts *nil;* Road-posts, Dinod, Bamla, Rodha, Sangarpur, Bajina.

Tahsíl Fatehábád—Thánás—Fatehábád, Rattia, Tohána, Budhláda, Hissár and Barwála; Outposts—Agroha; Road-posts, *nil.*

Tahsíl Sirsa—Thánás—Sirsa, Ránia, Rori, Dabwáli; Out-posts, Jamál, Chautála, Elleñábád; Road-posts, Odhan.

A new thána has been sanctioned at Bahúna in the Fatehábád Tahsíl but has not as yet been erected. When complete the villages in the Fatehábád Tahsíl which are within the Barwála Thána limits will be transferred to the Bahúna Thána together with some of the villages now in the Tohána Thána and there will be changes in some other thana iláqas.

There is one punitive police post at Lohári Ragho in Tahsíl Hánsi which was instituted for one year from June 1st, 1891, in consequence of the notoriously criminal propensities of its inhabitants.

There are cattle-pounds in charge of the police at each thána and also at Agroha, Jamal, Chautála and Ellenábád.

The district is within the Lahore Police Circle and under the control of the Deputy Inspector-General of Police at Lahore. The District Goal at Hissár contains accommodation for 251 prisoners.

Table XV gives statistics of criminal trials and Table XVI of Police enquiries for the five years ending with 1890. Table XVII gives statistics of the convicts in goal for six years ending with 1890-91. Only prisoners with terms not exceeding three years are kept in the goal, others are drafted elsewhere.

Crime.

There are no criminal tribes in the district who have been proclaimed under the Act. Cattle theft is the principal crime of the district and is practised mostly by the Mussalmán Rájpúts (Ranghars) and the Pachhádas.

Surrounded as the district is by Native States its position offers peculiar facilities for the successful perpetration of this form of crime. Several villages are notorious as centres of the

Chapter V, A.

A.—General.

Crime.

trade in stolen cattle between Patiála on the east and Bikaner on the west, and cattle stolen in the district are commonly conveyed to villages in one or other of these States.

The prevalence of the crime is a relic of the old days in which organized forays by bands of armed men (*katak* or *dhar*) were an every day occurrence, and it is no doubt a result of this that the crime is regarded as a venial offence by many of the agricultural tribes.

Tracking was much practised in former days but it is now to some extent falling out of disuse.

A large number of the bad characters of the district have lately been placed on security, and this together with severe punishment on conviction will no doubt soon cause a perceptible diminution in the crime.

Revenue, Taxation and Registration.

The gross revenue collections of the district for the last fifteen years so far as they are made by the Financial Commissioners are shown in Table XXVIII, while Tables XXIX, XXXV, XXXIV, XXXIV A and XXXII give further details of land revenue, excise, license tax, income tax and stamps respectively. Table XXXIII A shows the number and situation of Registration Offices. The land revenue of the district is separately noticed below.

There is now only one central distillery for the manufacture of native liquor and it is situated at the Sadr. The cultivation of opium is prohibited in the district, and only Government excise opium from Gházipur is allowed to be sold by the licensed dealers.

Considerable quantities of illicit Málwa opium from Rájpútána are smuggled and consumed in the district as it is cheaper and preferred by opium eaters.

Salt.

There are no salt refineries in the district.

District Funds and Committees.

Table XXXVI gives the income and expenditure of District Funds, which are controlled by the District Board consisting of 50 members of whom four, *viz.*, the Deputy Commissioner, Assistant Commissioner in charge of Sirsa, the District Inspector of Schools and the Civil Surgeon are *ex-officio* members, 31 are elected by the Local Boards from among their own members and 15 are nominated by the Local Government. The Deputy Commissioner is *ex-officio* President of the Board.

Tahsíl.	Elected.	Nominated.	Ex-officio.
Hissár ...	10	5	1
Hánsi ...	17	8	1
Bhiwáni ...	10	4	1
Fatehábád	14	7	1
Sirsa ...	20	10	2

There is a Local Board in each Tahsíl constituted as shown in the margin.

The Tahsíldár is an *ex-officio* member in each Tahsíl and the Sub-Divisional Officer, Sirsa, also in the case of the Sirsa Tahsíl.

The following statement shows the sums expended by the District Board in

Chapter V, A.

A.—General.

District Funds and Committees.

each year since 1886-87 on schools, dispensaries, roads, bridges and arboriculture.

Year.	Schools. Establishment.	Schools. Buildings and repairs.	Dispensaries. Establishment.	Dispensaries. Buildings and repairs.	Roads. Establishment.	Roads. Repairs.	Bridges.	Arboriculture.
1886-87	12,568	...	7,337	...	...	...	...	2,478
1887-88	9,520	838	6,263	453	1,548	9,941	232	2,721
1888-89	9,705	1,930	8,014	100	1,548	20,684	553	2,609
1889-90	8,778	2,347	7,784	684	2,064	13,159	452	2,504
1890-91	9,712	843	8,464	1,194	2,064	26,455	1,542	2,427

Source of income.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91
Staging bungalows	346	331	288	326	372
Encamping grounds	176	250	240	272	204
Cattle-pounds ...	5,109	4,906	5,366	5,949	3,498
Nazúl properties ...	233	103	113	113	140
Ferries without boat-bridges ...	100	257	586	819	841

Table XX gives statistics of municipal income, while the Municipalities themselves are noticed in Chapter VI. The income from Provincial properties for the last five years is shown in the margin.

Government Estates.

Table XVII gives statistics of Government estates. They consist of the Hissár Government Cattle Farm already described, the Hánsi Bír, and two pieces of waste land at Sirsa.

Hánsi Bír.

The Hánsi Bír is under the direct management and control of the Deputy Commissioner. The object aimed at is to develop it into a fuel and fodder reserve. Out of a total area of 2,001 acres 568 are under cultivation irrigated from the canal, a considerable area has been planted with trees, while a large area is still waste. It will be brought under cultivation gradually and then planted with trees. It should in time become a most valuable property and the income will probably increase.

The Sirsa Bírs are managed by the Municipal Committee, Sirsa, and the income realized is credited to it.

Customs (salt).

The only salt income is that derived from fees for licenses to work crude saltpetre in the villages.

Education.

Table XXXVII gives figures for the Government Middle and Primary schools in the district. There are no Aided schools, with the exception of a girls' school in Hissár and another in Bhiwáni which are conducted by lady Missionaries.

There are three Anglo-Vernacular Middle schools in the district, at Hissar, Bhiwáni and Sirsa, and two Vernacular Middle schools at Hánsi and Barwála. The schools at Bhiwáni,

Chapter V, A.
A.—General.
Education.

Sirsa and Hánsi are maintained entirely from Municipal Funds while the school at Hissár is maintanied by Municipal Funds supplemented by a contribution from the District Fund. The Barwála school is maintained entirely by the District Board.

The number of Vernacular Primary schools in the strict sense of the term is 31 distributed by Tahsíls as follows:—

Hissár.	Hánsi.	Bhiwáni.	Fatehábád.	Sirsa.
Nangthala. Kirori. Kurri. Landheri.	Narnaund. Sisai. Bawáni khera. Jamálpur. Ratera.	Chang. Tigrána. Tosham. Lohani. Deorála. Bahal. Baráwa. 3 Branch schools at Bhiwáni.	Fatehábád. Budhláda. Chuli. Muhammadpur. Tohána. Jamálpur. Ahrwan.	Jodhka. Kheowali. Naurang. Mithri. Math. Chautála. Jagmalera. Rania. Mamgarh. Rori. Abubshahr.

All these Primary schools except the one at Fatehábád and the three branch schools at Bhiwáni, which are supported solely from Municipal Funds are District Board schools and the cost of their maintenance is borne wholly by the District Fund. In addition to the above there are seven zamíndári schools opened recently under new Regulations and situated as below:—

Hissár	Tahsíl	Mangali.
Bhiwáni	do.	Kairu. Barawa.
Hánsi	do.	Kharbala.
Fatehábád	do.	Rattia. Kirmára.
Sirsa	do.	Jamal.

They have been included in Table XXXVII among Primary schools. They are intended to supply sons of zamíndárs and sons of kamíns with really needful rudimentary education, such as simple reading and counting and Banyas' accounts by native methods. They are closed during harvest time. The cost of maintenance of these schools is defrayed wholly from District Funds.

There are no girls' schools in this district under the direct control of the District Board or Municipal Committees. But a girls' school at Hissár under the auspices of the S. P. G. Mission and a Baptist Mission girls' school at Bhiwáni receive grants-in-aid from the Municipal Committees of these places respectively.

Physical instruction has received some attention. The Middle schools are provided with a gymnastic instructor each, with an itinerant superintendent to supervise their work, and there is an itinerant gymnastic teacher for the District Board Primary schools.

Chapter V, A.

A.—General.

Hissár School.

The Anglo-Vernacular Middle School at Hissár was instituted in 1862. It contains a Middle as well as a Primary department. The staff of the Middle department consists of the Head Master, a second master, a Mathematical teacher, a Sanskrit teacher and a Persian teacher. The Primary department has a Head Master and four Persian teachers. A boarding-house is attached to the school.

Bhiwáni School.

The Bhiwáni Anglo-Vernacular Middle School was established in 1884. It comprises a Middle as well as a Primary department. The staff of the Middle department consists of a Head Master and four other teachers as in the case of the Hissár School. In the Primary department their are a Head Master and five Persian teachers. The school is provided with a boarding-house.

Sirsa School.

The Sirsa school was established in 1863. The staff of the Middle department consists of a Head Master and two other teachers and that of the Primary department of a Head Master and four teachers. This school also has a boarding-house attached to it.

The Vernacular Middle School at Hánsi was instituted in 1863. The staff consists of a Head Master and four teachers. There is no Primary department; a boarding-house is attached.

The Vernacular School at Barwála was established in 1886 as a Primary school. It has been raised to the grade of a Middle school from January 1892, and now contains both a Middle and a Primary department. The staff consists of a Head Master and three teachers.

The following table shows the results of the School examinations held during the last five years:—

Year.	Number of pupils.	Middle Examination.		Upper Primary Examination.		Lower Primary Examination.	
		Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.
1886-87	1,082	26	19	55	43	100	89
1887-88	1,051	32	17	79	57	108	75
1888-89	996	29	13	79	49	101	71
1889-90	972	42	20	76	68	97	77
1890-91	995	54	38	85	71	120	81

Note.—The annual cost of maintaining all the schools in the district is Rs. 26,449, out of which Rs. 10,666 is given from the District Funds and Rs. 15,783 from the Municipal Funds.

Medical Dispensaries.

Table XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the control of the Civil Surgeon at Hissár, and in the immediate charge of Assistant Surgeons at Hissár, Bhiwáni and Sirsa and Hospital Assistants at the other dispensaries.

Chapter V, A.

A.—General.

Medical Dispensaries.

The dispensary at Hissár is situated on the south side of the town and contains accommodation for 20 male and 8 female in-door patients. There are four wards. The staff consists of an Assistant Surgeon, a compounder, a dresser and menials. It is attended annually by some 12,000 patients, of whom over 300 are in-door patients. The dispensary is supported partly by the District Board and partly by the Municipal Committee of Hissár.

The dispensary at Bhiwáni was instituted in 1865. It is situated just inside the Dinaud Gate. It contains accommodation for 21 male and 10 male in-door patients and has four wards. The staff consists of an Assistant Surgeon, a compounder, a dresser, an apprentice and menials. It is attended annually by some 12,000 patients, of whom some 300 are in-door patients. The dispensary is supported entirely by the Municipal Committee.

The Sirsa dispensary contains accommodation for 32 male and 8 female in-door patients and has four wards. The staff consists of an Asistant Surgeon, compounder, dresser and menials. It is supported partly by the District Board and partly by the Municipal Committee.

Of the other dispensaries of the district two, *viz.*, those at Hánsi and Fatehábád are supported partly by the District Board and partly by Municipal Committees and three, those at Tohána, Budhláda and Ellenábád are supported wholly from the District Funds.

Ecclesiastical.

There is a small Church, Saint Thomas', at Hissár, capable of holding 60 persons, and another, St. John's in the Wilderness at Sirsa.

A Chaplain from Lahore visits each station periodically.

Head-quarters of other Departments.

The portion of the Rewári-Ferozepore Railway which runs through the district is in charge of the District Traffic Superintendent at Sirsa under the control of the Traffic Manager at Ajmir; at which place also are the Head-quarters of the Chief Engineer, while there is an Executive Engineer at Sirsa.

The portion of the Western Jumna Canal within this district and as far down as Bahádra in Bikaner is in the 4th Sub-Division of the Karnál Division and is in charge of an Assistant Engineer under the control of the Executive Engineer who is stationed at Dádupur and is in charge of the Division. The Head-quarters of the Superintending Engineer are at Ambála.

The telegraph lines and offices in the district are controlled by the Telegraph Superintendent at Delhi and the Post Offices by the Superintendent of Post Offices, Hissár Division.

The Government Cattle Farm is under the Military Department and is in charge of a Superintendent under the control of the Commissary-General, Ráwalpindi.

SECTION B.—LAND AND LAND REVENUE.

Chapter V, B.

Land and Land Revenue.

Statistics of land revenue.

Table XXIX gives figures for the principal items and totals of land revenue collections from 1868-69 to 1890-91. It must be borne in mind that the Sirsa Tahsíl was added to the district in 1884.

Table XXXI gives details of balances, remissions and agricultural advances for the last 15 years; Table XXX shows the amount of assigned land revenue, while Table XIV gives the areas upon which the present land revenue of the district is assessed. In discussing the revenue history of the district, it will be necessary to deal separately with the four southern tahsíls of the district recently settled, with the Budhláda *iláqa* and with the Sirsa Tahsíl.

Four southern Tahsíls.

Native land revenue system.

The attempt which has been already made to sketch the history of the tract now included within the Hissár District prior to the establishment of British rule will probably have made it clear that there was no room for any definite land revenue system under native rule. It may be taken as a leading principle that the larger part of the land revenue which reached the former Native rulers of the tract was in the form of the proceeds of forays by bands of armed men.

So far as there was any system the demand was assessed in kind at a very variable proportion of the gross produce of the land. The State did not, of course, concern itself with the distribution of its demand inside the village community, all it looked to was the realization of that demand from the community as a whole.

For many years prior to the British annexation the tract included within the district had been practically a deserted waste, and there were neither cultivators to pay revenue, nor crops wherewith to pay it, nor any ruling power to collect it.

Summary Settlements.

When first the attention of the British Government was seriously turned to Hariána, in 1810, the country, with the exception of the sub-division (*pargana*) of Hánsi and a few of the larger villages in other parts of the district, was either lying waste, or if occupied was held on a precarious tenure by recent settlers, unattached by ties of association to the soil and ready to fly, at a moment's notice, beyond the border. In Hánsi even, where the effects of the *chálisa* famine had been less severely felt, the inhabitants were mostly found crowded together in masses in the larger villages, where they had betaken themselves for the sake of mutual security. The smaller villages were completely deserted. The change of rule, however, attracted large numbers of immigrants, principally from Rájpútána, and the population rapidly increased while in Hánsi the people began to leave the large villages and spread themselves once more over the face of the country re-occupying their old homes.

It was not however till 1815 that any attempt was made to bring the district under a land revenue settlement. In that year

Chapter V, B.

Land and Land Revenue.

Summary Settlements.

a settlement for ten years was effected by Mr. W. Fraser. This was followed a by five years' settlement made by Mr. Graham in 1825. The latter corresponded with the general settlement of 1822 in the provinces to the east of the Jumna. In 1830-31 a third settlement for ten years was effected. No information is forthcoming as to the basis of these settlements. The assessments can have been but little more than guesses as there can have been few, if any, collections made under Native Rulers to supply any standard.

The area dealt with in these settlements corresponded more or less closely with the area now included in the four southern tahsíls of the present district with the exception of the Náli circles of the Fatehábád Tahsíl and the Budhláda *iláqa*.

The following table gives statistics of the demands of the first three settlements:—

	Rs.
Highest jama of the first 10 years' settlement ...	4,25,182
Do. do. 2nd 5 do. do. ...	4,75,421
Do. do. 3rd 10 do. do. ...	4,98,697
Average do. last 5 years of 3rd settlement	4,88,609

The demand of the first settlement from 1815-1825 was so high that it exceeded by almost 20 per cent. the revenue which has in 1890 been fixed for the same villages; but high though it was and though the actual collections seem to have decreased the demand was increased in the second and third settlements to such an extent that the assessment fixed for the same tract in 1890 is 32 per cent. less than the average demand for the last five years of the third settlement, *viz.*, Rs. 4,88,609.

In 1840 the previous assessments of the district were revised at the First Regular Settlement effected by Mr. Brown. In that year he assessed the tract at Rs. 4,47,315, a reduction of Rs. 41,292 below the average demand of the previous five years or 8·4 per cent. This assessment was not maintained for reasons which may best be given in Mr. Brown's own words. In reporting on the settlement effected, he wrote as follows: "On reference to the record of past years, the balances of the district for the last 15 years which had been either remitted, or proposed for remission on account of bad seasons or had accrued from other causes appeared as per margin.

Years.	Jama.	Balance.	Remarks.
	Rs.	Rs.	
1233 ...	4,51,916	...	
1234 ...	4,50,386	19,247	
1235 ...	4,59,624	5,660	
1236 ...	4,67,113	25,312	
1237 ...	4,73,524	46,798	
1238 ...	5,17,434	2,78,960	The balance partly owing to a bad season and partial failure.
1239 ...	4,60,359	8,367	
1240 ...	4,69,284	2,23,870	
1241 ...	4,77,658	4,28,205	A total failure and famine.
1242 ...	4,77,127	8,137	
1243 ...	4,85,678	2,50,317	A bad season and partial failure.
1244 ...	4,91,337	12,306	
1245 ...	4,88,377	3,63,141	An almost total failure.
1243 ...	4,86,718	1,62,225	A partial failure throughout the district.
1247 ...	5,03,013	64,079	

NOTE.—To the above 15 years may be added the year 1232 F. S., when the failure was also so total that not a fraction of revenue was collected, the whole having been remitted, and the last year 1248 F. S., when a balance equal to that of 1247 F. S., accrued from a bad season and partial failure.

From this return it appears that out of the 15 years seven were years of total or partial failures attended each year by heavy balances amounting to annas 8 pies 3¼ on the Jama of the whole seven or if the antecedent and succeeding years of 1232 and 1248 F.S. be added, that nine years out of the 17 were marked by the same recurrence of casualties of seasons. A portion of the balances of 1236 and 1237 F. S. will also be found to be ascribed to the same cause, and probably justly, but there was no general failure in these years. The return if exhibited for the same period in the form inserted in the pargana remarks will stand as follows :—

Average Jama of 15 years from 1233 to 1247 F. S., inclusive.	Average collection for the same period of 15 years.	Average Jama of ten years from 1238 to 1247 F. S., inclusive.	Average collection for the same period of ten years.	Average Jama of five years from 1243 to 1247 F. S., inclusive.	Average collection for the same period of five years.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4,87,576	3,50,862	4,93,653	3,05,735	4,88,609	3,20,610

If therefore the results of the last five, ten or fifteen years were to be assumed as the probable or possible outturn of the ensuing corresponding periods, and as the district will always be exposed to these casualties more or less, there is no reason why they should not be, it will be obvious that the lately revised demand of Rs. 4,47,315 would have been either above or below the mark, above the means of realizations in an indifferent season, and below what has been realized up to a late period with a trifling balance in a good one. The remission would have probably continued at the same rate and scale as before, and if remissions were allowed in some years, the State would fairly be entitled to a higher scale of revenue in others, than that assessed. But apart from these considerations, arguments can scarcely be needed to prove that a system of revenue which makes a balance on account of casualties the rule, and a steady enforcement and collection of the demand almost the exception, must be grossly unsuited to the condition and circumstances of the part of the country in which it is maintained. Without entering into details it may be sufficient for me to state from my own experience as well as from the past fiscal history of the district, that these repeated remissions have had mischievous effects on industry and improvement, and that when the method in which they were unavoidably estimated and carried into effect in each year comes to be examined in detail, it will be found to have been a mere juggle between the Tahsíl Officers and the people. It is not to be inferred from this, that the several remissions were uncalled for or unnecessary. The people would not pay their full revenue at its former standard in a deficient season. No means have hitherto presented themselves in that part of the country for compelling them to do so or for preventing the general or partial abandonment of the district, and their elopement into the Foreign States on the frontier, which a strict

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enforcement of the demand on such an occasion would have assuredly given rise to, and the several local Revenue authorities throughout this period have accordingly found themselves under the necessity of giving in, in succession, to a system which no one of them could possibly have approved of. The only remedy which presented itself for this state of things for the future period seemed to be a free and full descent in the scale of revenue demand on the part of the Government to a standard sufficiently light to cover these casualtiés of season as far as they can be provided for by ordinary calculation and the substitution of an average of profit and loss for the state as well as for the people in the place of nominal demand and irregular remissions. The average collection of the last ten years from 1238 to 1247 F. S. appeared a fair basis to proceed upon in forming this estimate. In the ordinary run of chances, the advantage in it lay altogether on the side of the people, as the period in question comprises two disastrous years of almost total failure, five years of general failures, varying in their extent and magnitude, and only three in which the full revenue was realized with comparatively trifling balances, a succession of casualties which are scarcely likely to be crowded into any similar succeeding period. It may also be borne in mind that the total revenue demand for the district during this period as a whole was far from being high or exorbitant although in its parts it stood greatly in need of equalization.

"In the preceding paragraph the averages for the whole district are given. As the canal villages were necessarily excluded as a class from the calculations preliminary to the second revision of settlement, a similar return of averages for the *báráni* portion of the district alone is subjoined.

1	2	3	4	5	6
Average Jama of 15 years from 1233 to 1247 F. S., inclusive.	Average collection for the same period of 15 years.	Average Jama of ten years from 1238 to 1247 F. S., inclusive.	Average collection for the same period of ten years.	Average Jama of five years from 1243 to 1247 F. S., inclusive.	Average collection for the same period of five years.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4,11,639	2,90,055	4,15,581	2,47,979	4,11,947	2,55,948

First revised Jama exclusive of the canal villages Rs. 3,40,416.

"In the course of the distribution of the sum in the 4th column on each pargana a surplus of Rs. 10,276 or 4 per cent. over and above the sum total of ten years average collections remained in the sum total of the pargana Jamas, and as the furthest necessary limit of liberal reduction had been reached in the latter, the demand was ultimately and finally fixed at Rs. 2,58,255 being at a reduction of 37¼ per cent. below the average standard of the last five years.

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"The principles followed in the parganawár and mauzáwár distribution of this demand are noted in the pargana remarks severally. The result of the 2nd revision for the *báráni* portion of each pargana is subjoined.

1	2	3	4	5	6	7
Pargana.	Average Jama of last five years.	First revised Jama.	Second revised Jama.	Average collections of last ten years.	Excess percentage above column 5 in the second revised Jama.	Decrease of percentage below column 5 in the second revised Jama.
	Rs.	Rs.	Rs.	Rs.	Rs. a.	Rs. a.
Hánsi	1,25,823	97,265	66,854	72,568	...	7 14
Toshám	88,153	66,675	52,285	55,345	...	5 8½
Sewáni	35,229	24,325	19,398	20,492	...	5 5¼
Bahál	8,605	5,575	5,000	5,098	...	2 0
Barwála	30,190	34,820	23,650	18,871	25 5½	...
Hissár	89,539	73,576	54,798	55,415	...	1 1¾
Agroha	18,865	27,650	20,175	10,428	93 8	...
Fatehábád	15,543	19,530	16,095	9,762	64 14	...
Total ...	4,11,947	3,49,416	2,58,255	2,47,979	4 0	...

Former five years' average demand for the district.	First revised demand for the district.	Second revised demand for the district.
Rs.	Rs.	Rs.
4,88,609	4,47,315	3,80,200

Being a reduction of Rs. 1,08,409 or 22½ per cent. below the five years' average Jama.

"The assessment of the canal villages having at the same time undergone alteration, the demand for the whole district stands as per margin."

Mr. Brown's settlement dealt with practically the same area as had been dealt within the previous settlements. From this were excluded the whole of the present Náli circles of Tahsíl Fatehábád formerly in Tahsíls Fatehábád and Barwála, the Budhláda *ilaqa* and certain villages in Tahsíls Bhiwáni and Hánsi which will be dealt with below :—

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Settlement.	Bhiwáni Tahsíl.		Hánsi Tahsíl.			Hissár Tahsíl.				Barwála.	Fatehábád Tahsíl.		Total Tahsíl Bhiwáni.	Tahsíl Hánsi.	Tahsíl Hissár.
	Bágar.	Western Hariána.	Eastern Hariána.	Western Hariána.	Canal.	Bágar.	Western Hariána.	Eastern Hariána.	Canal.	Hariána.	Bágar.	Hariána.			
First, 1815-24	80,149	18,755	77,006	59,387	57,975	61,593	7,502	19,122	14,494	20,389	9,933	1,025	98,904	104,368	41,118
Second, 1825-29	85,285	19,537	77,784	50,020	55,690	79,409	14,225	28,955	21,027	25,543	1,540	5,280	104,822	183,494	64,207
Third, 1830-39	80,787	22,072	79,432	45,980	60,398	71,429	16,595	32,828	24,879	32,723	19,594	6,850	102,159	185,810	74,302
Average 5 years, 1835-39	79,416	22,072	77,240	44,817	58,731	78,153	16,475	32,780	24,327	32,705	18,633	6,830	101,488	180,788	73,492
First revised demand, 1840	57,160	18,830	62,431	31,770	78,970	58,495	12,590	31,236	22,720	26,150	23,040	6,680	75,990	173,171	66,555
Second ditto	46,135	13,930	43,230	23,520	99,080	45,648	10,335	21,168	23,980	...	...	...	60,065	165,830	55,483
Settlement of 1860-63	40,240	11,800	41,289	20,992	79,528	40,433	10,203	21,118	18,131	32,875	25,388	7,762	52,040	141,739	49,452

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Summary Settlements.

In the appended Table the highest demands of the first three settlements and the demand of the Settlement of 1840 are collated and the demand fixed in the Settlement of 1860 is added for comparison. The Table is drawn up by assessment circles as now constituted and not by the old parganas. The remarks made by Mr. Brown already quoted and the Table now given will show how excessive, judged by the standard of subsequent assessments, the three early assessments of the district were.

Working of Summary Settlements.

Their working was, as would be expected, most unsatisfactory. The demand was so exorbitantly high that balances were the rule and full collections the exception, and the frequent remissions demoralized both the officials and the people. There had been a rush of immigrants when a settled Government was first established in the tract under our rule and the district was for a long time a place of refuge when disturbances took place in the neighbouring States. Cultivators had increased rapidly, especially in the Bhur or Bagar tracts. The demand was fixed with but little consideration of the casualties of the season so common in this district, and when in bad years the cultivators were pressed for revenue they moved off into the Native States from which they had originally come.

Taking an average over 15 years from 1825 to 1839, figures given in the extract quoted above from Mr. Brown's report show that collections fell short of the assessment by 28 per cent.

The following statement gives details of the working of the second and third settlements in various tracts. The statement is drawn up by old parganas and not by the present assessment circles which have been used in the Table given on the last page.

Tahsil.	Pargana.	Average demand for 15 years before 1840.	Average collections for ditto.	Average demand for 10 years before 1840.	Average collections for ditto.	Average demand for 5 years before 1840.	Average collections for ditto.
Bhiwáni ...	Bahal	9,076	6,672	8,615	5,098	8,605	5,362
	Tosham ...	88,480	65,036	88,484	55,345	88,135	61,070
	Total ...	97,556	71,706	97,099	60,443	96,740	66,432
Hánsi		1,29,002	88,244	1,27,721	72,568	1,25,823	69,883
Hissár	Siwáni... ...	36,105	25,214	35,832	20,492	35,229	20,422
	Hissár... ...	88,092	63,578	89,768	55,415	89,539	56,725
	Total ...	1,24,197	88,792	1,25,600	75,907	1,24,768	76,147
Barwála ...	Barwála ...	27,700	20,216	30,246	18,871	30,190	19,900
Fatehábád ...	Fatehábád ...	...	...	15,905	9,762	15,543	11,830
	Agroha ...	17,906	11,355	19,010	10,428	18,865	11,770
	Total... ...	...	...	34,915	20,190	34,408	23,600

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Working of Summary Settlements.

The assessment was in fact a farce. No means of enforcing payment from the then shifting population ever ready to fly beyond the border existed if in any season they found the British money rates press more heavily than the collections in kind made by the neighbouring Native States. The collection of the revenue, in fact was, as the Settlement Officer of 1840 expresses it, "a mere yearly juggle between the Tahsíl Officers and the people." In the sandy tracts to the west, another cause tended to cause fluctuations of revenue. The soil, though productive in good years, and especially after having been fallow for several years, is very easily exhausted. The settlers from Bikáner would at first plough up every acre, leaving not a corner of their allotment uncultivated. This would continue for a few years, until the land was exhausted, and then the Bágrís would leave their villages and seek a new settlement elsewhere, sure of finding waste land on every side only waiting to be brought under cultivation. On this subject Mr. Brown wrote in 1840 thus:—"The usual fate of the Bhur tracts throughout Upper India is observable in this (Toshám) and the three other older established parganas of this class in this district (Siwáni, Bahál, Hissár). The emigrants finding a soil which had lain fallow for very many years previously, and being encouraged by a succession of favorable seasons ploughed up every available bigah. The soil being easily exhaustible, began then to fail them, and the inhabitants to desert under the increasing pressure of the revenue demand, which desertion has rapidly increased, since new tracts of fresh land were thrown open to them by the gradual occupation of Agroha and Fatehábád."

First Regular Settlement.

Upon the state of things the First Regular Settlement of the land revenue was commenced in 1839-1840 by Mr. Brown. As has been already stated he first fixed a demand of Rs. 4,47,315 based on the average demands of previous years. But as shown in the extract from Mr. Brown's report already quoted, in the course of his investigations he became convinced of the impossibility of assessing the country so highly and that owing to the nature of the soil and climate, and the character of the people, heavy balances were inevitable except under circumstances which experience had shown to be most exceptional. In fact Mr. Brown's first assessment was followed at once by a partial failure of crops and the new demand fell into balance immediately to the extent of some 14 per cent. He accordingly again revised his assessments with a view to reducing them in *báráni* villages basing his calculations this time not on previous average demands but on previous average collection. At the same time the assessments of the canal villages were raised, the previous ones having been made as if no canal irrigation existed.

The following table shows the general result of Mr. Brown's assessments as announced :—

First Regular Settlement.

	Average demand of 10 years 1830-39.	Average collections of 1830-39.	Average demand of 5 years 1835-39.	Average collections of 5 years 1835-39.	1st revised demand 1839.	2nd revised demand 1840.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Báráni villages ...	4,15,581	2,47,979	4,11,947	2,55,948	3,49,416	2,58,255
Canal villages ...	78,072	57,756	76,662	64,662	97,899	1,21,945
Total ...	4,93,653	3,05,735	4,88,609	3,20,610	4,47,315	3,80,200

The estimate for the *báráni* villages was Rs. 2,47,979, but in distributing the demand the total assessment for those villages came out at Rs. 2,58,255 being 4 per cent. over the actual average collections of the previous 10 years and less than one per cent. over those of the previous five. The new demand was 37 per cent. under the old demand.

Canal villages.

In the villages irrigated from the Western Jumna Canal Mr. Brown raised the demand for above the previous average collections and even 50 per cent. over the previous demand. As noted above those villages had been previously assessed as if no canal existed, and it was only at this settlement that a share of the large profits made on the irrigated lands was claimed for Government. Care was taken to base the demand on the area actually irrigated from year to year, but the revenue rate was fixed with regard to the revenue paid in the Rohtak District upon sugarcane and other rich crops. The demand was in all probability far in excess of what the villages should have been assessed at.

In the table given on page 238 Mr. Brown's final assessments for the various part of the district have been given in detail.

The following table shows the rates of incidence per acre of those assessments on the areas cultivated at that time and on the *málguzári* areas :—

Tahsil.	Old pargana.	Modern assessment circle.	Incidence per acre.	Incidence per acre málguzári.
			Rs. a. p.	Rs. a. p.
Bhiwáni ...	Bahál	Bahál Bágar ...	0 4 8	...
	Toshám	Amrain	0 5 4	...
Hánsi...	Hánsi	Bágar Western Hariá na	0 6 8	...
		Hariána	0 9 4	...
		Canal	2 10 7	...
Hissár	Siwáni	S. Bágar	0 5 0	0 3 1
	Hissár	N. Bágar and Hariána.	6 5 2	0 3 9
		Canal	2 13 5	...
Barwála	Barwála	Hariána	0 9 2	0 2 10
Fatehábád ...	Bágar ...	Bágar	0 5 4	0 2 3
	Agroha ...	Bágar and Hariána.	...	0 2 1

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Land and Land Revenue.

The parganahwár assessment in 1840.

The table given in the extract quoted from Mr. Brown's Settlement Report on page 237 shows the assessments made by him for each of the parganas then in existence. The table on page 238 exhibits the same assessments arranged by the modern assessment circles. In will be well to make a few remarks regarding Mr. Brown's parganahwár assessments.

In pargana Toshám, which corresponded with the present Western Hariána and part of the Amrain Bágar circles of Tahsíl Bhiwáni, Mr. Brown fixed his assessment at 14 per cent. below the average collections of the last 5 years, and in pargana Bahál corresponding with the present Bahál Bágar and part of the Amrain Bágar circles of Bhiwáni, at 7 per cent. below the same average.

In regard to pargana Hánsi Mr. Brown wrote that scarcely a third of the tract was cultivated, that population had decreased by emigration, and that, after allowing for inferiority of soil and produce, the tract was not in a prosperous state. This he ascribed mainly to the unsettled nature of the people, who on the occurrence of bad seasons, or on pressure brought for the payment of the revenue, moved off with all that belonged to them into the neighbouring Native States; also to the excessive demand of the first settlement which caused a high demand in all succeeding settlements, and to the vicious revenue system which prevailed. Mr. Brown reduced the demand by 47 per cent. and fixed it at 8 per cent. below the average collections of the previous 10 years and 4½ per cent. below the average collections of the previous five.

The Siwáni pargana corresponding to the modern Southern Bágar circle of Hissár was for the most part a tract of light sandy "bhúr." Mr. Brown's remarks on this kind of soil have been already quoted, and in this pargana Mr. Brown assessed at 45 per cent. below the previous demand and less then 1 per cent. under the average collections of the previous 10 years and 5 years.

In pargana Hissár, which corresponded to the modern Northern Bágar and Hariána circles of Hissár inclusive of the canal tract, Mr. Brown found that the population was composed principally of Bágri settlers and other foreign immigrants who occupied its waste lands on the resumption of the country by the British Government. It was the pargana last abandoned after the famous *chalísa* famine and the first re-occupied, and it contains more traces of its original inhabitants of the Jat and Ranghar caste than the other parganas except Hánsi, the inhabitants of which as a body maintained their footing throughout. In 1843 the cultivation was half the total area; the first demands had been comparatively light as compared with Hansi, and the tract had advanced in prosperity more steadily. The collections had been made with little difficulty and for those times the balances which amounted to about 37 per cent, of the demand were considered trifling. The new revenue

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The parganahwár assessment in 1840.

was therefore based on the collections without any further deduction such as was given in other places.

In pargana Barwála corresponding to the Hariána circle of the late Barwála Tahsíl, about one-third of the area was cultivated in 1840 and the population was very sparse as there were few foreign settlers. The revenue demand of former settlements had been very moderate, and in striking contrast to the Hánsi Tahsíl; and the balances amounted only to one-third of the demand.

Average demand for 15 years prior to 1840.	Average collections for this period.	Average demand for 10 years prior to 1840.	Average collections for this period.	Average demand for 5 years prior to 1840.	Average collections for this period.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
27,700	20,216	30,246	18,871	30,190	19,900

Having regard to the progressive nature of the tract, Mr. Brown assessed the revenue at 22 per cent. below the average demand of the past 5 years, but 25 per cent. over the collections of the past 10 years.

Of the Fatehábád pargana, corresponding to the present Bágar circle of Fatehábád, Mr. Brown wrote that it consisted of the lightest quality of bhúr or loose sand; but the revenue demand of former settlements had fallen far short of the rapid increase in population and in cultivation and was felt as a very moderate demand. Mr. Brown, while taking into consideration the probable deterioration of soil in a bhúr or Bágar tract, raised the new demand to 4 per cent. over the demand of the previous 5 years and to 65 per cent. over the collections of the previous 10 years; and he considered that this demand still left the tract under assessed with reference to its capabilities, and the certainty of their being speedily taken advantage of.

The Agroha pargana included the present Hariána circle of Fatehábád and also some villages in Tahsíl Hissár. Settlers had resorted to the tract in any numbers only within the 15 years before 1840; and there had been a rapid improvement, so that the revenue demand was greatly below the scale of assessment of similar parts of the district. The tract lay between the older settled parganas to the east and the extensive waste tracts in the Bhatti territory to the west; and Mr. Brown fixed the new demand as a medium between the higher assessment of the former and the very low terms which must necessarily prevail in the latter. He did not base his demand on the collections, as remissions had been given without consideration of the moderation of the demand. He fixed it at 94 per cent. over the 10 years average collections and 7 per cent. over the average demand of the previous 5 years.

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Orders on the First Regular Settlement.

The sanction of Government to Mr. Brown's settlement was given in 1845 by an order from which the following is an extract: "The very large reductions made in this district were most wise and successful. It was vain to expect in such a country and such an arid climate that a high rate of assessment, which was paid for a few years when the surrounding country was in a distracted state and the pargana for the time a place of refuge for the neighbourhood and when the soil was fresh and peculiarly productive, should be maintained when the introduction of order and settled rule in the vicinity withdrew a part of the population and when the soil had become exhausted. There is every reason to believe that the lightness of the present assessment will tend to fix the population, giving them habits of industry and application, and will confer on landed property a value that has long been unknown. The principles on which Mr. Brown fixed his assessment appear so fair and liberal that his *jamas* should not be reduced except on proof of some permanent error or miscalculation."

Such was the first settlement worthy of the name which Hariána received at the hands of the British Government. The expectations entertained about it were fully realized. At the time the people considered it fair and moderate and the memory of "Brun Sahib" is yet invoked by the zamíndár who wishes to impress on one the impossibility of any enhancement. He is looked back to with great respect as the first who conferred a definite title to land and confirmed it by a fair assessment of revenue.

Transferred villages.

Out of 664 villages at that time in the four southern tahsíls of the district as now constituted Mr. Brown settled 442. The parts not settled by him were as follows:—

(i) Twenty-four villages added to the district from Rohtak in 1861.

(ii) The Náli circle of the old Barwála Tahsíl.

(iii) The Náli circle of the old Fatehábád Tahsíl. These two circles now form the Tohana Náli and Rattia Náli circles of the new Fatehábád Tahsíl.

(iv) 12 villages received from Jhind in 1861.

Of the first group 18 villages (now 22 estates) are in the Bhiwáni Tahsíl and form the Eastern Harriána circle of that tahsíl, and 6 villages are in Hánsi. Thirteen (now 14) of the Bhiwáni villages and the 6 Hánsi villages, in all 19 (now 20 estates) were settled by Mr. Mills in the settlement of the Rohtak District in 1840 for a period of 30 years up to 1870.

In the Rohtak villages there had been four settlements prior to that in 1840. The highest demands for the 13 Bhiwáni villages had been as follows:—

			Rs.
First Settlement	...	1815-24	22,447
2nd do.	... ...	1825-29	16,311
3rd do.	... ...	1830-34	16,349
4th do.	... ...	1835-39	17,465

Transferred villages.

Mr. Mills' first assessment for these villages was Rs. 15,075, but this he subsequently reduced to Rs. 9,991. The six villages which subsequently went to Tahsíl Hánsi were assessed at the same time at Rs. 3,714 making a total of Rs. 13,705 for the 19 Rohtak villages (now 20 estates) settled by Mr. Mills. The other five Bhiwáni villages (now 8 estates) transferred in 1861 from Rohtak had been confiscated from the Nawáb of Jhajjar in 1857 and had been summarily settled for a period to expire in 1870 with the settlement of the adjoining villages effected by Mr. Mills.

The Náli circles.

The Náli circles of the Barwála and Fatehábád Tahsíls (now the single Fatehábád Tahsíl) could not be settled in 1840 by Mr. Brown together with the rest of the district because of the uncertainty of the boundary line between the Hariána tract and the Patiála State, and also because Government wished to have the Ghaggar villages under observation for some years prior to granting them a settlement for a long period. The history of the boundary dispute which was not finally settled until 1856 has been given in a previous chapter of this work. Up to 1850 the revenue of the Rohi or *báráni* villages was collected on short summary settlements made by Mr. Brown, Mr. Mackenzie, and Mr. Dumergue; and the Sotar villages which were subject to the Ghaggar floods were under *khám* management, though their revenue was shown in the rent roll at a fixed sum which was never fully collected.

The rates used from year to year in assessing the *khám* demand varied from Re. 1-9-6 to Rs. 2-6-6 per acre, the latter being considered the customary or normal rate. The demand so assessed was excessive; even now in Tahsíl Sirsa with a large area of rice land, the collections under a system of fluctuating assessment gives only an average incidence of Re. 1-2-10 per acre. It was during this time of exorbitant demands that many of the Náli villages passed from the hands of the Pachhádás into the hands of the Skinners and the Kánúngos of Hánsi. In 1850 Mr. Thomason, Lieutenant-Governor of the North-Western Provinces, visited Hissár and ordered a regular settlement of the Rohi villages for a period corresponding with that of the rest of the district, that is up to 1860. He maintained the existing arrangements for the Sotar villages; but on his second visit to the Bhatti territory, when he recorded the "Memorandum regarding the Bhatti territory" referred to in para. 43 of Mr. Wilson's Sirsa Settlement Report, the orders passed for the Sotar lands of Sirsa (*vide* para. 13 of the Memo.) were made applicable to the Hariána tract, on the ground that it was impolitic to retain on the books the old excessive demand, and annually to write off the difference between it and the *khám* collections. Experience had by this time shown that the rates demanded for the Sotar lands were excessive; and a fair revenue was now to be fixed with some reference to the average collections of past years.

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The Náli Circles.

Under these orders the Náli circles of Barwála and Fatehábád were settled for the unexpired portion of Mr. Brown's settlement. This settlement was made (with the exception of five villages) by Mr. Dumergue in 1852. No report of this settlement is extant but the following table shows the assessments made, and those of the subsequent settlement of 1860-63 are added for the sake of comparison :—

			1852.	1860-63.
			Rs.	Rs.
Fatehábád,	Náli	Báráni ...	6,314	6,163
"	"	Sotar ...	40,919	30,125
Barwála	"	Báráni ...	29,638	13,751
"	"	Sotar ...		9,855

The 12 villages received from Jhind in 1861 were summarily settled till 1863.

Working of settlements of 1840 and 1852.

There is not much information as to how the above settlements worked. Between 1840 and 1863 the date of the First Revised Settlement, 68 villages changed hands in Tahsíls Hissár, Hánsi, Fatehábád and Barwála; but of these 47 villages in the Náli tract, 25 Sotar and 22 Báráni were sold between 1840 and 1860, either voluntarily or on decrees of court, or for balances of land revenue. These sales were however mostly the result of the famine of 1850-51 and cannot be ascribed to the settlement of 1852.

No villages were sold in Tahsíls Hánsi and Hissár for balance and only 12 villages changed hands in these tahsíls. In Barwála and Fatehábád nine villages were sold for balance or other causes.

The only remissions granted during the currency of Mr. Brown's settlement amounted to Rs. 9,926 in 25 villages, mostly in the Hariána tract.

Summary Settlement 1860-63.

The period of the settlements effected by Messrs. Brown and Dumergue expired in 1860. Before that date various kinds of adversities appear to have befallen the district. And after the mutiny the impression appears to have been that the demand should be reduced. Before 1860 an enquiry was made into the circumstances of villages, the revenue of which appeared to call for immediate reduction. The enquiry was conducted by General Van Courtlandt, the Collector.

The result was that the assessment was increased by Rs. 2,928 in 17 villages and decreased by Rs. 10,003 in 12 villages. And the Summary Settlement thus effected remained in force till 1863, thus filling the interval between the expiration of the First Regular Settlement and the completion of the First Revised Settlement.

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Summary Settlement, 1860-63.

The following table gives some details of the alterations made in the Summary Settlement :—

Tahsil.	Circle.	Summary Settlement, 1860-63. Increase.	Decrease.	Revenue before settlement of 1863.
		Rs.	Rs.	Rs.
Bhiwáni	Bagar	...	50	46,085
	Western Hariána	...	...	13,930
Total	......	...	50	60,015
Hánsi	Hariána	1,625	6,392	1,60,209
Hissar	Bagar	...	1,075	44,965
	Hariána	725	750	56,239
Total	......	725	1,825	1,01,204
Barwála	Hariána	...	...	34,105
	Náli	...	...	29,638
Total	......	...	...	63,743
Fatehábád	Bagar	105	...	24,765
	Hariána	...	...	7,475
	Náli	473	1,736	46,826
Total	......	578	1,736	79,066

The increase taken in the Summary Settlement was confined to the *baráni* villages, the decrease in Hánsi was given only in canal villages which certainly needed it, and in Fatehábád only in Náli villages. The object in view was merely the relief of villages overassessed, and this explains why in the Barwála Tahsíl and in the Fatehábád, Bagar and Hariána where cultivation had largely increased and the capabilities of the tract had improved there was no enhancement of revenue.

First Revised Settlement.

With the exception of 24 villages, now 28 estates, transferred from the Rohtak District in 1861 already referred to above, of which 22 from the present Eastern Hariána circle of the Bhiwáni Tahsíl and 6 are in the Eastern Hariána circle of the Hánsi Tahsíl, and of the Budhláda *iláqa* transferred to this district from Karnál in 1889, the whole of the tract included in the four southern tahsíls of the district was settled by Munshi Amín Chand in 1862-63 A variety of causes most prominent, among which was the destruction of records in the mutiny, tended to complicate the settlement proceedings, but the whole was completed and reported in 1864 when sanction was solicited for the assessment made for a period of 30 years from Kharíf 1863.

After further correspondence final orders were issued in 1872, sanctioning the assessments for a period of 20 years only from Kharíf 1863.

The following extract from Mr. Anderson's final report of the recent settlement of the four southern tahsíls of the district clearly explains the basis and detailed results of Amín Chand's settlement. " He (the Settlement Officer) divided the district

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First Revised Settlement.

into three circles, Hariána, Bagar and Náli, and these large divisions and names have been retained in the present assessment, though it has been found convenient to subdivide them and treat the subdivision as circles. His revenue rates were based on the rent rates prevailing in the *zamíndári* villages of the Skinner family for land sown, from which he deducted one-fourth for cesses and bad seasons, and half of the balance was the revenue rate. He did not fix rates for different soils, though a record was made of soils, but he subdivided his circles into classes and fixed rates for each class. He made the same deduction for the uncertainty in the supply of canal water and in the inundations on the Ghaggar; and a deduction of one-half the rent in the villages on the Joiya, where though the soil was better the inundation was even more uncertain than on the Ghaggar. He did not assess by a special rate, the well-irrigated land except in the Náli, and his rate there was one rupee an acre. In order to provide pasturage for the plough cattle, he deducted and left unassessed one-fourth of the entire area of each village; the deduction was made from waste as far as possible, and any deficiency was made up from the cultivated area. After making this deduction he assessed on the excess waste one anna per acre, except in the Náli tract, where in consequence of the large profits made by *Pachhádás* he put on 1⅓ annas. The rates fixed for the various circles are given in the following table:—

Circles.			Revenue rates.						
Circle.	Class.	Area included in the circle.	Canal land irrigated by flow.	Canal land irrigated by lift.	Well land.	Dabar (flooded land on Ghaggar).	Sotar (flooded land on Joiya).	Báráni.	Waste.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Hariána	1st	Hánsi Tahsil ...	1 4 0	1 0 0	...	...	...	0 6 0	0 1 0
Do.	2nd	All the rest of the Hariána circle.	0 15 0	0 12 0	...	...	...	0 5 0	0 1 0
Bágar ...	1st	All the Bagar circle except Báhal and Siwáni ...	...	...	...	...	...	0 4 0	0 1 0
Do.	2nd	Siwáni tract ...	...	...	...	...	...	0 3 6	0 1 0
Do.	3rd	Báhal tract ...	...	...	...	...	...	0 3 0	0 1 0
Náli ...	...	The whole Náli circle.	...	...	1 0 0	0 10 0	0 8 0	0 4 0	0 1 4

"Munshi Amín Chand not only found that he could not raise the revenue, but that a reduction was absolutely necessary. The principal ground was that the standard of the Government demand had, since the settlement of 1840, been reduced from two-thirds to one-half of the net assets. But besides that reason the district had suffered misfortunes in the mutiny and had been impoverished by the famine of 1860-61, and mortality among men from cholera and among cattle from want of fodder. He was of opinion that as good seasons were the exception and not the rule, and as the district was isolated and markets difficult to reach, it was overassessed, especially in the canal and sotar tracts, and he noted especially the gradual, but constant

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deterioration in the soil of the Bagar circle. The rates gave a demand for the district of Rs. 4,15,489, but the revenue fixed was Rs. 4,10,226. The following statement gives the revenue of each circle just before and after the settlement of 1863; it includes revenue-free grants and also the villages not under settlement, so it does not agree with the statement at page 28 of Amín Chand's Report :—

Tahsil.	Circle.	Revenue before settlement of 1863.	Revenue after settlement of 1863.
		Rs.	Rs.
Bhiwáni	Bagar	46,085	40,240
	Hariána...	13,930 21,166	11,800 21,166*
		35,096	32,966
	Total Tahsil	81,181	73,206
Hánsi	Hariána	1,56,493 3,716	1,38,023 3,716
		1,60,209	1,41,739
Hissár	Bagar	44,965	40,433
	Hariána	56,239	49,452
	Total Tahsil ...	1,01,204	89,885
Barwála	Hariána	34,105	32,875
	Náli	29,638	23,606
	Total Tahsil ...	63,743	56,481
Fatehábád	Bagar	24,765	25,388
	Hariána	7,475	7,762
	Náli	46,826	36,288
	Total Tahsil ...	79,066	69,438
Total of District ...		4,85,403	4,30,749

"The reductions in the Bagar of Bhiwáni were certainly called for in spite of a large increase in cultivation. Even now in 1890 the demand for the Bagar circle in this tahsíl is less than what was fixed in 1840. I doubt if any reduction was necessary in the Western Hariána. The Eastern Hariána was not under settlement.

"In no part of the Hánsi Tahsíl was there an increase. Even in Eastern Hariána, the richest part of the district, where cultivation had doubled, a slight decrease was allowed. Some decrease in the canal villages both of Hánsi and of Hissár was necessary; but the reductions given in the Summary Settlement had been largely in such villages. In every part of Hissár a reduction was made. There had not been so much increase in cultivation as in Hánsi, the tahsíl was partly Bagar, and the decrease of 10 per cent was justifiable. There was in my opinion no necessity for the reduction in the Barwála Hariána, where cultivation had largely increased. The reductions on the Náli circles both of Fatehábád and Barwála were required, but these circles had been alreadly partly relieved by the Summary Settlement. In the Bagar and Hariána of Fatehábád there was an

* Not under settlement.

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increase, but it arose from resumptions of revenue-free grants and not from enhanced assessments.

"In the whole tract under settlement there had been an increase of over 33 per cent. in cultivation, but one-fifth of this increase, or about 6 per cent. of the whole cultivation remained unassessed to supply the deficiency in waste required for pasturage. After taking the increase in cultivation into consideration Amín Chand still reduced the demand by 12½ per cent.

"I doubt whether this reduction was necessary, and think that the existing demand might have been maintained and relief given in the Bagar, Canal and Náli tracts by an increased assessment in the Hariána tract."

Working of the settlement.

The assessment being light worked very well. The following table gives details of the suspension and remissions granted during the currency of the settlement:—

Year of instalment.	Tahsil.	Amount suspended.	Number of villages affected.	Amount collected.	Up to what date collected.	Amount remitted.	Date of remission.
		Rs.		Rs.		Rs.	
Kharíf 1864	Barwála ...	750	2	...	...	750	January 1868.
	Fatehábád ...	2,014	3	...	...	2,014	Do.
Do. 1868	Bhiwáni ...	9,878	48	2,180	In 1869 ...	7,968	
	Hánsi ...	29,886	67	24,131	December 1869	5,755	January 1870.
	Hissár ...	1,870	6	1,620	January 1870	250	Do.
	Barwála ...	2,047	7	2,047	May 1870	...	
Rabi 1869	Bhiwáni ...	4,212	13	3,900	To end of 1870	312	
	Hánsi ...	355	3	355	December 1869	...	
	Barwála ...	1,334	7	1,334	January 1870	...	
	Fatehábád ...	790	3	115	December 1869	675	January 1870.
Kharíf 1869	Bhiwáni ...	7,317	22	7,056	To end of 1870	261	
Rabi 1870	Do. ...	765	4	590	Do.	175	
Kharíf 1870	Do. ...	2,425	13	2,425	To end of 1871	...	
Do. 1871	Do. ...	3,685	18	3,685	To end of 1872	...	
	Hánsi ...	7,484	18	7,484	December 1872	...	
	Hissár ...	6,317	25	6,317	Do.	...	
	Barwála ...	4,243	15	4,243	Do.	...	
	Fatehábád ...	3,167	11	3,167	Do.	...	
Rabi 1884	Bhiwáni ...	6,825	18	6,825	To end of 1874	...	
	Hánsi ...	1,392	6	1,392	November 1884	...	
	Barwála ...	4,779	28	4,779	Do.	...	

In 1871 the Deputy Commissioner had asked for the suspension of a large sum, but in reducing it to Rs. 24,986 (as above) the Commissioner pointed that while the rainfall of the past four years had been scanty, and the scarcity in 1868-69 approximated to a famine, still the crops of 1871 had generally been up to a fair average, that village assets had increased and that the settlement was made purposely light in view of these repeated droughts. The demand then suspended was collected in the next kharíf.

Rohtak villages.

The 24 villages (now 28 estates) which had been transferred from Rohtak and had not been settled by Amín Chand remain to be dealt with. As already stated 19 of these villages

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Rohtak villages.

now forming 20 estates had been settled by Mr. Mills in 1840 for a period of 30 years. The demand for the 19 villages had once been as high as Rs. 26,556. Mr. Mills reduced the demand to Rs. 13,707.

The revision of the settlement was made in 1870 for the remaining period of Amín Chand's settlement in the rest of the district.

	Area of cultivation.	Revenue fixed.	Incidence of revenue on cultivation.
			Rs. a. p.
1840 ...	21,326	13,707	0 10 3
1870 ...	44,028	13,612	0 4 11

The statement in the margin compares the state of cultivation as the two periods. Though cultivation had more than doubled all over and in some cases had increased almost four-fold, the revenue was not raised, and in one village where cultivation had doubled it was reduced. The resources had increased, but the object of the revision was apparently the reduction of the revenue where necessary and not its enhancement where possible. A comparison was made not with the circumstances of 1840 when the settlement was made but with those of 1863; and the revenue rate used as a standard was that of the Western Hariána of Bhiwáni which is a semi-Bagar tract. The revenue assessed in these 19 villages has thus been unchanged for 50 years, and in 1890 it was found impossible to raise it to the degree justified by the existing state of the villages, especially as the tract belongs to the Rájpúts.

The remaining five villages, now eight estates, had been confiscated from the Nawáb of Jhajjar in 1857, and the summary settlement effected at that time was extended to 1870. The revenue previous to 1870 was Rs. 11,175 and it was then reduced by 14 per cent. to Rs. 9,637.

The effect of the settlement of 1870 of the 24 (now 28) Rohtak villages was a reduction of assessment from Rs. 24,882 to Rs. 23,249 where an increase was undoubtedly possible.

Second Revised Settlement.

The period of Amín Chand's settlement expired in 1883, but the assessments were allowed to run on till the new assessment which was in contemplation could be effected. The Second Revised Settlement of the present four southern tahsíl of the district was commenced in April 1887 and it embraced the whole area of these tahsíls with the exception of the Budhláda *iláqa*. The basis and results of the new assessment have been fully described in the Settlement Report, and nothing more than a summary of the main points either can or will be attempted here.

Standard of assessment.

The theoretical standard of assessment which has been adopted is that the half net assets of land, in other words half the share of the gross produce ordinarily receivable by the landlord whether in money or kind, represent the State share of the produce, but in practice it has been found impossible to work up to this standard.

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Standard of assessment.

The two main facts upon which the assessment has been based are an increase in the area cultivated and a rise in the cash rents paid by tenants-at-will.

The increase in cultivation can be gathered from the following figures :—

Tahsils.		*Cultivation.* 1863.	1890.
Bhiwáni	... ...	100	103
Hánsi	... ...	100	128
Hissár	... ...	100	137
Fatehábád	... ...	100	174
	Total ...	100	134

Rents.

Of the total cultivated area of the tract under settlement 39 per cent. is in the hands of tenants-at-will paying rent. For no less than 35 per cent. of the area rents are paid in cash and for only 4 per cent. by *batái* or division of produce.

Provided that it could be shown that these cash rents or any particular class of them were or approached competition rents, and were in fact paid regularly and did not merely exist on paper, an instrument was provided ready to hand for estimating the most important, and in many cases practically the only item in the half net assets of land realized by a non-cultivating owner. Of the total cultivated area of the tract under settlement 20 per cent. is in *zamíndári* villages and 17 per cent. in pattidári villages.

Rents are ordinarily paid at a rate per bigah on the whole area in the tenant's possession whether cultivated or not. Such rents are known as *khari pari* and are, as will be shown, collected with wonderful regularity whether the season be good or bad. But the following extract from the Settlement Report will elucidate the differences between rents in *zamíndári* and *pattidári* villages and those in *bhayáchára* villages: "In the latter only spare land which the owners cannot themselves cultivate and which will generally be of inferior quality is given to tenants, and as a rule only from year to year, and just at the commencement of the rains. If the rains are good, the whole cultivated area will be sown and the landlords will get their full rent, but in bad years there may be no demand for the spare land. The tenants-at-will in *bhayáchára* villages are village servants or *málikán kabza* or occupancy tenants, and they will not rent land until they are certain of being able to sow it. In *zamíndári* and most *pattidári* villages the case is different. The tenants hold nominally from year to year, but they do not mean to give up the land, nor the landlords to eject them at the end of the year. The tenants have broken up the land or have paid *nazarána* on entry; they have built houses and settled in the village with no intention of leaving

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Rents.

it and in the hope that they will not be ejected. The landlords would hand over to others any land for which rent was not paid, and so the tenants pay year after year for the whole area in their possession, whether cultivated or fallow. It is only in the *zamíndári* and to a less degree in the *pattidári* villages that the rents can be regarded as true rents."

About the standard of true cash rent rates there could on the figures be no question looking to the area paying such rents and the proportion of that area situated in *zamíndári* and *pattidári* villages. The rent rates so obtained were applied to the cultivated area, and the results obtained agreed so closely with the rent realizations shown in the accounts which were produced by many large landlords that no room for doubt was left that such rent rates were paid regularly year by year without regard to the nature of the season, that they therefore accurately representated the true net assets of land in the district and could thus be used as the basis of revenue rates which should conform to the standard of assessment laid down.

The area paying rent by a share of produce was so small that produce estimates framed in the usual way would have been of little independent value. Such however were prepared after framing estimates of yield and prices of agricultural produce and were used to check the revenue rates based on cash rents; beyond this they were of little or no use. As a rule they gave rates in excess of those based on cash rents.

Half net assets estimates.

The revenue rates so obtained when applied to the cultivated area brought out an assessment which together with a small assessment on waste in the case of villages whose waste area exceeded one-fourth of their cultivated area brought out a preliminary estimated assessment of 77 per cent. in excess of the previous dry assessment of the tract, *i.e.*, the total assessment after deduction of an estimated assessment on account of water-advantage on the Western Jumna Canal. The real problem of the settlement was to determine how much of this large increase could be taken with due regard to the interests of the people.

Assessment circles.

The tract under settlement was divided for assessment purposes into three main circles, Nálí, Hariána and Bagar, as had been done in the settlement of 1863; but these again were further subdivided and these are in all now 19 recognized assessment circles. Their peculiarities need not be dwelt on here as they will be noticed in connection with the detailed assessment by circles.

Waste area.

The assessment of waste area should be noticed here. In the settlement of 1863 a fourth of the total area of each village was exempted from assessment, to provide pasturage for cattle required for agricultural purposes, and if there was not sufficient waste, the deficiency was made up from cultivation. But in the present settlement only so much of the waste was unassessed as was equal in area to a fourth of the cultivation, and where the waste was less than this area, the

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Waste area.

difference was not made up from cultivation. The rates on excess waste in 1863 were an anna in the Bagar and Hariána circles and an anna and a half in the Náli. In the Barwála and Fatehábád tahsíls, where the waste was extensive, the assessment on it amounted to one-seventh of the whole. In the present settlement in each village an area of waste equal to one-fourth of the cultivated area has been exempted from assessment and the revenue rates used for the assessment of the balance have been 6 pies per acre in Bagar circles, 1 anna per acre in those of Hariána and 2 annas in the Náli. These rates are all-round rates, and it was laid down that they should be applied in villages only where the cultivation had been extended and the proprietors depended mainly on it, but that where the whole or a large portion of the village area had been devoted to pasture the assessment on waste should approach half assets.

The following figures show the total assessment on waste at the sanctioned rates by tahsíls :—

		Rs.
Bhiwáni	... ...	877
Hánsi	... ...	669
Hissár	... ...	1,081
Fatehábád	... ...	7,423
	Total ...	10,050

The incidence of this on the whole waste area is 5 pies per acre.

Well-irrigation.

The following extract from the Settlement Report shows how the question of well-irrigation was dealt within the recent Settlement.

Treatment of well-irrigated land.

"The total area of well-irrigated land is only 1,982 acres in the whole tract. The following table gives details in regard to it :—

Tahsíl.	Tract.	Area in 1863	Area in 1887	Average of last 5 years.	Area by measurements.
Bhiwáni ...	Eastern Hariána	147	41	83	69
	Western "	387	45	235	343
	Bagar	954	304	610	621
	Total Tahsíl	1,488	390	928	1,033
Hánsi	... ...	70	24	32	35
Hissár	... ...	11	4	7	11
Fatehábád ...	Bagar	...	1	2	1
	Hariána	1	...	...	1
	Náli Sotar	1,061	215	566	747
	" Bárani	243	43	162	154
	Total Tahsíl	1,305	259	730	903
	Total	2,874	677	1,697	1,982

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Treatment of well-irrigated land.

"From this it is seen that there is practically no irrigation from wells in the large Hariána tract where water is 100 feet or more from the surface. Practically the whole *cháhi* area lies in the Bhiwáni Bagar including the Bagar villages of Western Hariána and in the Náli circles. In the former tract water is only about 65 feet from the surface, and wells are common, because the soil is too porous to retain water in natural tanks, and wells must be made and used for drinking purposes. Many of them become brackish if constantly worked, and even when a small quantity of barley has been sown it is almost as dependent on the winter rains as if there had been no well. In fairly good years only a few wells are worked for irrigation, but in bad years most of the wells are in operation for a time either for drinking or for irrigation purposes. In the Bhiwáni tahsíl, the area irrigated in 1887, the kharíf of which year was good, was only 390 against 1,033 acres now shown as *cháhi*. In ordinary years it scarcely pays to use the wells for irrigation. On the Náli also, it is only in bad years that the lazy Pachhádás think of using the wells, though they have water at only 30 or 40 feet from the surface. Only 259 acres were irrigated in 1887 against 1,475 acres in 1889-90 when the kharíf was bad on the Barwála Náli."

"At the settlement of 1863 a rupee an acre was imposed on well irrigation in the Náli circle only, and this gave an assessment of Rs. 890 for the whole district. In this settlement as the area is small being a third less than in 1863, and as the wells are used only in the worst season and the return to labour is small, no special rate on well-irrigated land was proposed, and this was accepted by the Financial Commissioner. *Cháhi* land has therefore been assessed as *baráni*."

Assessment by tahsíls and circles, Bhiwáni Tahsíl.

In the Bhiwáni tahsíl there are four assessment circles: Eastern and Western Hariána and the Amráin and Bahal Bagar.

Eastern Hariána.

Of the Eastern Hariána 78 per cent. is cultivated. The soil is generally a good loam suitable to the production of both summer and winter crops; about two-thirds of the cultivated area is cropped in the kharíf and one-third in the rabi. The value of land as measured by the standard of rents is high, due in a large measure to the proximity of the town of Bhiwáni. Forty-six per cent. of the whole cultivation pays rent, and as a not inconsiderable area is in the hands of mortgagees, many of these rents are fairly true. The circle is unfortunate in its proprietary body, the majority of whom are improvident Rájpúts sunk in debt. In fact 30 per cent. of the cultivated area is mortgaged. The statement in the margin shows **the** preliminary and final

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	33,930 0-9-9	23 0-1-0	33,953	74
" , sanctioned rates	29,580 0-8-6	23 0-1-0	29,603	52
" announced ...	...	...	29,325	50
" of 1889-90	...	...	19,497	...

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revenue rates and the resulting assessments and that announced. The nature of the circle as described above made it impossible to take the full half assets rate.

Western Hariána.

The soil of this circle is lighter and more sandy than that of Eastern Hariána and therefore inferior and the percentage of area cultivated in the rabi is less. The proprietary body is inferior as Jats only hold 8 per cent. and Rájpúts, Hindu and Mussalmán, 54 per cent. 18·6 per cent. of the area is sold and mortgaged; but only 7·8 per cent. to money-lenders. Land is of less value and the rent rate lower than in Eastern Hariána. The table in the margin gives details of assessment with rates.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset-rates	15,977 / 0-5-9	173	16,150	37
" sanctioned rates	15,977 / 0-5-9	173	16,150	37
" announced ...	...	...	16,625	41
" of 1889-90	...	...	11,798	...

Amráin Bagar.

This circle includes almost half the tahsíl. Seventy-four per cent. of the area is cultivated. The soil is light in the extreme and undergoing deterioration and the whole tract is a sea of shifting sandhills interspersed in the eastern part with firmer valleys between. The area of cultivation decreased during the currency of the expired settlement and population also fell off between 1869 and 1881, but has slightly recovered during the last decade. *Jawár* is sown on 1 per cent. of the area and rabi crops occupy only 2 per cent. The tract is, however, more fortunate in its proprietors, 42 per cent. of the area being held by Jats though mostly Bagrís. Rájpúts hold 34 per cent. Land is of course of far less value than in the other circles. Rents have not risen since 1863 and average only 7 annas 10 pies in *zamíndári* and 7 annas in *bhayáchára* villages. Only 3 per cent. of the area has been mortgaged to money-lenders. The half assets rate on cultivation was 3 annas 9 pies per acre, which gave an increase of only 3 per cent. The details of the assessment are as per margin.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand at half asset rates	36,923 / 0-3-9	556 / 0-0-6	37,479	4
" sanctioned rates	36,923 / 0-3-9	556 / 0-0-6	37,479	4
" announced ...	..	...	37,550	4
" of 1889-90	...	...	36,225	...

Bahal-Siwáni Bagar.

The Bahal Bagar of Bhiwáni and the Siwáni Bagar of Hissár have since the assessment been clubbed into one circle and included in Tahsíl Bhiwáni. The soil of the Bahal Bagar is even more sandy than that of Amráin with fewer loamy patches. Cultivation has been stationary since 1863. Bagri

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Bahal-Siwán Bagar.

Jats hold 75 per cent. of the area; and alienations are very light. Rents have not risen since 1863 and the average rate is 6 annas 2 pies per acre. The half asset rate fixed was 3 annas, and 2 annas 10 pies was proposed as a revenue rate, but the former rate was fixed by the Financial Commissioner. The assessment is as per margin.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand at half asset rates	4,679 0-3-0	9 0-0-6	4,688	17
" sanctioned rates	4,679 0-3-0	9 0-0-6	4,688	17
" announced ...	...	...	4,700	17
" of 1889-90 ..., ...	...	...	4,015	...

Siwáni Bagar.

The southern part of the Siwáni Bagar is much like the Bahal Bagar, but the northern part is better. During the period of settlement cultivation has increased 15 per cent. Jats and Rájpúts each own 33 per cent. of the circle, but the latter have sold or mortgaged 16 per cent. There has been a rise in rents since settlement. The average rent rate in 1886 for the whole circle was 7 annas 9 pies and for the *zamíndári* villages 10 annas 4 pies. The half assets rate was fixed at 4 annas, and 3 annas 6 pies was after hesitation accepted as a revenue rate.

	On cultivation.	On waste.	Total	Increase per cent.
	Rs.	Rs.	Rs.	Rs.
Demand by half asset rates	21,546 0-4-0	115 0-0-6	1,5[illegible]1	29
" sanctioned rates	18,853 0-3-6	115 0-0-6	18,968	13
" announced ...	...	...	18,950	13
" of 1889-90	...	...	16,733	...

Tahsíl Hánsi.

For the purposes of assessm nt the Hánsi tahsíl was divided into three circles: the Eastern, the Western and the Canal Hariána. On the abolition of the Barwála tahsíl after the reassessment, thirteen villages from that tahsíl were incorporated in the Western Hariána of Hánsi.

Eastern Hariána.

This circle comprises two-thirds of the tahsíl. Towards the south the soil is a good loam, but in the north it is light and has been longer under cultivation. Popnlation has increased by 12 per cent. in the last decade and during the currency of the expired settlement cultivation has increased 35 per cent., and 80 per cent. of the total area is cultivated. The area of *jawár* is fairly large and 20 per cent. of cultivation is cropped in the rabi. Jats hold over 50 per cent. and Rájpúts 20 per cent. Forty-two out of 55 villages are *bhayáchára* and 68 per cent. of the cultivation is in the hands of proprietors. Only 3 per cent. of the area has been alienated to money-lenders. The materials for estimating a true rent rate are scanty. The half assets rate was fixed at 7 annas 6 pies, and 6 annas 6 pies was proposed as a revenue rate, but this was raised to 7 annas

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Eastern Hariána.

per acre; the total assessment, however, announced was 3 per cent. below the demand brought out by this rate in accordance with the direction of His Honor the Lieutenant-Governor, who in passing orders on the assessment pointed out that special caution was necessary in assessing up to full rates the estates of peasant proprietors, more especially those of Rájpúts. The statement as per margin gives details of the assessment.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	78,029 0-7-6	266 0-1-0	78,295	90
" proposed revenue rates.	67,626 0-6-6	266 0-1-0	67,892	65
" sanctioned rates	72,828 0 7-0	266 0-1-0	73,094	77
" announced ...	...	...	70,835	72
" of 1889-90 ...	...	...	41,250	...

Western Hariána.

The Western Hariána does not differ very materially from the Eastern Hariána in point of soil except in a few villages in the northern and southern parts where light sandy soil is found. Jats hold 62 and Rájpúts only 14 per cent. The average rent rate of all villages was 11 annas 2 pies and that in *zamíndári* villages 13 annas 8 pies. The assessment was as per margin; while with the addition of that of the 13 villages added from the Eastern Hariána of Barwála it now stands as per margin. The assessment of the latter circle will be dealt with further on.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	32,705 0-6-3	175 0-1-6	32,880	57
" sanctioned rates	31,397 0-6-0	175 0-1-6	31,572	51
" announced ...	...	...	31,270	49
" of 1889-90 ...	...	...	20,920	...

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	44,358	175 0-1-0	44,533	48
" proposed } rates " sanctioned } rates	43,111 0-6-0	175 0-1-0	43,286	44
" announced ...	...	...	43,205	43
" of 1889-90 ...	...	...	30,160	...

Canal Hariána.

The canal circle of Hánsi divides the Eastern and Western Hariána each into two parts. In the settlement of 1863 as in that of 1840 canal-irrigated land had been assessed in its irrigated aspect, *i.e.*, the additional revenue due to irrigation was fixed and included in a lump land revenue assessment. A calculation has been made with a view of determining how much of this old lump assessment can be taken to be on

Canal Hariána.

account of revenue due to canal irrigation. The result is as follows:—

	Rs.
Tahsíl Hánsi	44,136
" Hissár	5,008
Total ...	49,144

Canal assessment.

In the recent settlement in accordance with the general principles of assessment now in force, canal-irrigated land was assessed in its unirrigated aspect, *i. e.*, at rates used in assessing unirrigated land of similar quality and advantages and the increase of revenue due to canal irrigation has been left to be realized by owner's rates which will be noticed below. In accordance with this principle the preliminary half asset rates for canal-irrigated land in their dry aspect were taken as the same as those for unirrigated land in the neighbouring *báráni* villages. In the Canal Hariána, nearly the whole of which is situated within the Eastern Hariána, this rate was 7 annas 6 pies, and it was supported by the accounts of landlord's collections. Rent statistics were not of much use. The actual canal-irrigated land paid *batái* rent, while the land which paid cash rent was mostly *báráni* land in canal villages, and these rents were lower than those in adjacent purely *báráni* villages. In fact the rise in the bed of the canal has increased the area of irrigation, and cash rents paid with regard to the old lump fixed assessment have not as yet adjusted themselves. The final revenue rate proposed for all cultivated land, whether irrigated or not, in canal villages, was 7 annas per acre. But on the ground that cultivation was secure and fodder safe, that in year of scarcity there is a great demand for land in canal villages, the Financial Commissioner raised the rate for canal-irrigated land in canal villages to 8 annas per acre, while the *báráni* rate was kept at 7 annas. The assessment details are as per margin.

	On báráni cultivation.	On canal cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	Rs.	
Demand by half asset rates	31,333 0-7-6	27,302 0-7-6	167 0-1-0	58,802	67
" proposed rates ...	29,244 0-7-0	25,482 0-7-0	167 0-1-0	54,893	56
" sanctioned rates	29,244 0-7-0	29,127 0-8-0	167 -1-0	58,538	66
" announced ...	...	...		58,610	67
" of 1889-90 ...	...	...	...	35,171	...

This statement shows the demand for 1889-90 after deductions of the fixed assessment on account of water-advantages as calculated above. The circle is a good one. Cultivation (including fallow) increased by 23 per cent. during the last settlement, and the irrigated area by 10 per cent. Flow has been largely substituted for lift irrigation. Within the last decade population has increased by some 25 per cent. Rájpúts hold only 1 per cent. of the area, while Jats hold 52 per cent.

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Land and Land Revenue.
Hissár Tahsíl.

The tahsíl has been divided for assessment purposes into four circles: (1) Bagar, (2) Western Hariána, (3) Eastern Hariána, and (4) the Canal Hariána. The second and third are each divided by the canal circle into two portions. Since the assessment the Barwála Hariána circle, consisting of 24 villages, has been added to the tahsíl.

Bagar circle.

This circle is intermediate between the pure Bagar and the Hariána. Sandy ridges are common, but between them are good valleys of loam which are benefited by the drainage from the sandhills. There is a fair area under rabi crops for a Bagar circle. Jats hold 50 per cent. and Rájpúts 10 per cent., and the Skinner family and Maháijans 5 per cent. Population has been stationary for the last 35 years, but cattle have increased largely. Forty-two per cent. of the area is held by tenants-at-will. The average rent rate in 1886 was 10 annas 4 pies and in *zamíndári* villages above 11 annas per acre. The table in the margin shows the assessment.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	36,555 0-5-6	269 0-0-6	36,824	56
" sanctioned rates	33,232 0-5-0	269 0-0-6	33,501	42
" announced ...	...	...	33,320	41
" of 1889-90 ...	...	...	23,573	...

Western Hariána.

In this circle cultivation has increased by 21 per cent. since 1863 and now 81 per cent. of the whole area is cultivated. The soil is better than in the Bagar, but some of it is showing signs of exhaustion. Population has not increased since 1868. Jats hold 35 per cent., Rájpúts 10 per cent., and the Skinner family and Maháijans 28 per cent. of the whole area. Rents have risen since 1863 by 50 per cent. in *bhayáchára* villages. The average rent rate is 12 annas and that in *zamíndári* villages 13 annas 7 pies. The half assets rate of 6 annas 6 pies gave an impracticable increase of 77 per cent. The final assessment is as per margin.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	17,885 0-6-6	164 0-1-0	18,049	77
" sanctioned rates	15,134 0-5-6	164 0-1-0	15,298	50
" announced ...	...	...	15,050	48
" of 1889-90 ...	...	...	10,187	...

Eastern Hariána.

The soil of this circle is a good loam, and it is situated in proximity to the markets of Hissár and Hánsi. Cultivation, including fallow, has increased 35 per cent., and there is still 16 per cent. waste. Jats hold only 31 and Rájpúts as much as 20 per cent. The Skinners and Maháijans own 36 per cent. The Mussalmán Rájpúts are alienating their land quickly. There was a large decrease in population between 1868 and

Eastern Hariána.

1881, but it has now more than recovered itself. Cattle have doubled and rents have risen. The average rent in *zamíndári* villages in 1886 was 14 annas 10 pies per acre on one-fifth of the cultivated area of the circle. The half assets rate was 7 annas and the revenue rate proposed 6 annas; but the latter was raised to 6 annas 6 pies per acre. But it was found impossible to assess fully up to this latter rate except in *zamíndári* villages where it was exceeded. The assessment was as per margin.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	39,812 0-7-0	154 0-1-0	39,966	89
" proposed rates ...	34,125 0-6-0	154 0-1-0	34,279	63
" sanctioned rates	36,969 0-6-6	154 0-1-0	37,123	76
" announced ...	...	...	35,875	70
" of 1889-90	...	...	21,097	...

Hariána tract of old Barwála Tahsíl.

The Hariána tract of the old Barwála tahsíl was divided into two circles, the Eastern and the Western. The soil of both is a good loam merging sometimes into sandy soil in the Western, and occasionally into stiff clay (*dákar*) in the Eastern circle.

In the Western circle cultivation including fallow has increased by 82 per cent. since 1863, and population by 29 per cent. since 1868. Jats own 50 per cent. of the area. There is only one *zamíndári* village so that the average rent rate of the circle is not a true one. The circle is on the whole most prosperous, and was assessed as per margin, it being found impossible to take the very large increase of 127 per cent. given by the half asset rates.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	34,430 0-7-0	141 0-1-0	34,571	127
" proposed } " sanctioned } "	29,512 0-6-0	141 0-1-0	29,653	94
" announced ...	...	...	29,260	92
" of 1889-90 ...	...	...	15,265	...

In the Eastern Hariána 25 per cent. of the area is in *zamíndári* villages so that a true rent rate can be deduced. Jats hold 55 per cent. and Rájpúts 11 per cent. of the area. The tract is almost as good as the Hánsi Hariána. Population and cattle have increased, and alienations are insignificant. The average true rent rate is 14 annas 6 pies. The assessment was as per margin, the announced demand being considerably below that given by half asset rates.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	34,122 0-7-3	262 0-1-0	34,384	95
" proposed } " sanctioned } "	28,239 0-6-0	262 0-1-0	28,501	62
" announced ...	...	...	28,350	61
" of 1889-90	...	...	17,610	...

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Hariána tract of old Barwála Tahsíl.

The 45 villages in these two circles have been distributed between Tahsíls Hánsi, Hissár, and Fatehábád. Thirteen are now in Hánsi as already noticed, 24 form the Barwála Hariána of Hissár and the rest are in Fatehábád.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	...	...	34,815	123
" proposed } " sanctioned } "	29,232 0-6-0	117 0-1-0	29,349	88
" announced ...	...	...	28,970	85
" of 1889-90 ...	...	...	15,635	...

The separate figures for the Barwála Hariána villages are as per margin.

Canal Hariána.

The canal circle, as in Tahsíl Hánsi, divides the Eastern and Western Hariána circles into two parts. The half assets rate fixed for *báráni* land in the canal circle of Hissár, and for canal-irrigated land in its dry aspect, was 7 annas per acre for villages to the east and 6 annas 6 pies for villages to the west of Hissár. The revenue rate actually proposed was 6 annas 6 pies per acre. This was accepted, but it was indicated that irrigated land might be assessed at a somewhat higher rate than this. Canal land near Hissár was assessed much above the sanctioned rates, as it fetches high rent as market gardens. The assessment was as per margin.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	21,917 0-7-0	377 0-1-0	22,294	71
" proposed } " sanctioned } "	21,065 0-6-6	377 0-1-0	21,442	64
" announced ...	...	...	21,890	68
" of 1889-90 ...	...	...	13,020	...

This statement shows the demand for 1889-90 after deduction of the fixed assessment on account of water-advantage as calculated above.

Tahsíl Fatehábád.

The Fatehábád tahsíl as now constituted is divided into seven assessment circles as follows: the Eastern and Western Bágar, the Hariána, the Rattia Náli Baráni and the Rattia Sotar Náli (corresponding to the Náli Báráni and Náli Sotar circle of the old Fatehábád tahsíl) the Tohána Náli Baráni and the Tohána Náli Sotar (corresponding to the Náli Baráni and Náli Sotar circles of the old Barwála tahsíl).

Western Bagar.

The soil of the circle is better than that of the western part of the Bhiwáni tahsíl, it contains more loam and sand hills are less common. Cultivation has increased by 24 per cent. since 1863. *Bájra* and *moth* are the only crops, and the soil cannot stand constant cropping. The proprietors are mostly Bagri Jats, and all the villages but one are held on the *bhayáchára* tenure. On

Western Bagar.

2 per cent. of the area has been alienated to money-lenders. The average rent rate in *bhayáchára* villages was 8 annas. The half asset rate was taken at 4 annas, and the revenue rate proposed was 3 annas 9 pies, partly in order to allow for probable future deterioration of soil. The Financial Commissioner, however, raised the rate to 4 annas, the half assets rate.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	14,124 0-4-0	138 0-0-6	14,262	48
" proposed revenue rates.	13,241 0-3-9	138 0-0-6	13,379	36
" sanctioned rates.	14,124 0-4-0	138 0-0-6	14,262	48
" announced ...	...	...	14,000	45
" of 1889-90 ...	...	...	9,644	...

Eastern Bagar circle.

The Eastern Bagar of Fatehábád is a margin land between the poor Bagar and the good Hariána, and it possesses in some degree the good qualities of both. It has an area of 128,001 acres, of which 20,634 acres or 16 per cent. is culturable waste. Of its 32 villages, only 13 are *bhayáchára* and 40 per cent. of the whole cultivated area lies in the twelve *zamíndári* villages. More than half of the cultivation is in the hands of tenants-at-will paying cash rents and most of these cash rents are fairly true. The circle, therefore, affords very trustworthy evidence of the value of land and of what the revenue rate should be. The average half rent in 1886 in *zamindári* villages was $6\frac{9}{12}$ annas in *pattidári* $6\frac{2}{12}$ annas, in *bhayáchára* $5\frac{9}{12}$ annas and in the whole circle $6\frac{5}{12}$ annas. Upon these averages a half assets rate of $6\frac{1}{2}$ annas was fixed, but the revenue rate actually recommended and sanctioned was only $4\frac{1}{2}$ annas. Jats hold 20 per cent. and the Skinner family 25 per cent of the circle; the rest belongs to Pachhádás who are poor cultivators. The latter were assessed below and the *zamíndári* villages above the sanctioned rates.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	40,083 0-6-6	384 0-0-6	40,467	167
" sanctioned "	27,750 0-4-6	384 0-0-6	28,134	85
" announced ...	...	...	28,495	87
" of 1889-90 ...	...	...	15,220	...

Hariána circle.

Of the area of this circle 78 per cent. is cultivated, the soil is light in parts, but suitable to the rainfall. It is mostly held by good cultivators and tenants-at-will cultivate 40 per cent. The *zamíndári* villages include 20 per cent. of the circle, and the average rent rate in these villages in 1886 was 13 annas 3 pies and in the *bhayáchára* villages 12 annas per acre. It was impossible to take the great increase of 135 per cent. given by the half assets rate of 6 annas 6 pies per acre, and a revenue rate of 5 annas was proposed and sanctioned. The

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Hariána circle.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	18,187 0-6-6	76 0-1-0	18,263	135
" sanctioned "	13,990 0-5-0	76 0-1-0	14,066	81
" announced ...	...	...	14,000	80
" of 1889-90 ...	...	...	7,762	...

assessment was as per margin. Since the assessment, eight villages from the Western Hariána circle of the old Barwála tahsíl have been added to the circle. In these the demand of 1889-90 was Rs. 8,000; by revenue rates the demand would be Rs. 17,091, while Rs. 16,705 was the demand announced.

Fatehábád Náli Báráni.

This circle consists of 25 villages lying between the Ghaggar and Joiya streams and out of the reach of floods. It is thus situated in the centre of the Rattia (Fatehábád) Náli Sotar circle (see below).

The villages are in all respects similar to Hariána villages. Cultivation has increased 202 per cent. since settlement and 25 per cent. of the whole area is still waste. Population increased by 27 per cent. between 1868 and 1881, but Pachhádás hold 41 per cent. and Jats only 7 per cent. of the area. The Skinner family holds over 33 per cent. Tenants-at-will paying cash rent rates in *zamíndári* villages cultivate 25 per cent. of the whole area. The average of such rents is 13 annas 9 pies and of all rents 13 annas 5 pies. The half assets rate for cultivated land was fixed at 6 annas 9 pies and the rate on excess waste at 1 anna 6 pies per acre. It was impossible to take the increase of 213 per cent. brought out by these rates. The revenue rate was 5 annas 6 pies and the rate on excess waste was raised to 2 annas per acre. The assessment was as per margin. It is somewhat under revenue rates all round, but the increase in *zamíndári* villages is 171 per cent. and in *bhayáchára* villages 81 per cent.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	18,880 0-6-9	419 0-1-6	19,299	213
proposed revenue rates.	15,384 0-5-6	419 0-1-6	15,803	156
" sanctioned rates	15,384 0-5-6	559 0-2-0	15,943	159
" announced ...	...	...	15,420	150
" of 1889-90 ...	...	...	6,163	...

Tohána (Barwála) Náli Báráni.

The soil of the circle is very similar to that of the circle last described, but it is situated to the south of the Ghaggar and Joiya streams, and not between them. Cultivation has more than doubled, and over 25 per cent. of the area is still waste. Pachádás hold 7 per cent., Jats 30 per cent., and Rájpúts 15 per

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Tohána (Barwála) Náli Báráni.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	30,903 0-6-9	1,577 0-1-6	32,480	136
" proposed revenue rates.	25,180 0-5-6	1,577 0-1-6	26,757	94
" sanctioned rates	25,180 0-5-6	2,103 0-2-0	27,283	99
" announced ...	...	...	27,830	102
" of 1889-90 ...	...	...	13,751	...

cent. The average rent rate is 13 annas 9 pies for the whole circle and in *zamíndári* villages 14 annas 1 pie. The half assets rate adopted was 6 annas 9 pies, but the revenue rate used was 5 annas 6 pies.

Rattia (Fatehábád) Náli Sotar.

This circle consists of the villages of the old Fatehábád tahsíl whose lands are either wholly or partially flooded by the Ghaggar or Joiya streams, and which are thus characterized by the presence of an iron clay soil (*sotar*) on which no cultivation can be carried on unless it is flooded. Many of the villages on the fringe of the flooded area contain *bárání* soil which is generally a good loam similar to that in Hariána tracts. There is also a certain amount of well irrigation, but no extra assessment has been made on this account.

The following table gives statistics of area :—

	Cultivation.				Culturable.		
	Báráni	Sotar.	Cháhi.	Total.	Jadid.	Kadím.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
1863	42,603	15,196	658	58,457	5,545	97,001	102,546
1890	85,316	36,136	517	1,21,969	677	38,814	39,491

The assessment of the purely *báráni* soil in this circle presented no special difficulty as tenants-at-will commonly pay cash rents for such land which are due and are paid, as in other circles, in good as well as in bad years, and on the whole area held whether sown or not. The average rent rate on such land in the *zamíndári* villages of the circle was in 1886 13 annas 9 pies and for the whole area held by tenants-at-will 13 annas 4 pies per acre. The half assets rate was taken at 6 annas 9 pies per acre, the produce estimate rate being 7 annas 10 pies. It was very different in the case of the *sotar* land the assessment of which was the most difficult part of the settlement. When such land is not cultivated by the proprietors, the rent is almost invariably taken in kind, cash rents for *sotar* land are so rarely taken that they give no safe basis for a revenue rate. The area inundated varies enormously, *e. g.*, the proprietor of a small village got one year nothing and in the next Rs. 3,000, or thirty times his old revenue. One way out of the difficulty would have been to give the *sotar* lands a fluctuating assessment as was done in a similar case in the Sirsa tahsíl, but the people, remembering probably the old days of the *khám* collections, were unanimously against

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this. The manner in which the problem was solved may best be given in Mr. Anderson's own words:—

"I have been guided very much by what was done in the Sirsa Náli by Mr. Wilson. His estimates of yield, which have always been considered very moderate, were accepted by me, and the prices used in valuing the produce were somewhat lower than were applied in the parts of the district with larger markets and better communications."

"Of the 25,089 acres subject to produce rents 11,783 acres paid one-third, and 12,919 one-fourth of the grain. It is not common to take a share of the straw with the larger share of the grain, but in most cases an extra is taken, known as *serina*, and it is generally 4 sérs a maund more on the landlord's share. The Government share of the whole produce was fixed as equivalent to one-sixth of the grain, and this was considered moderate. The result was a rate of one rupee per acre. In the settlement of 1863, Munshi Amín Chand fixed for *sotar* land on the Ghaggar 10 annas and on the Joiya 8 annas, but he assessed more nearly at 12½ annas, and treated each village on its own merits with but little regard to his rates. In the preliminary report an all-round rate on *sotar* of 12 annas was suggested, but it was recommended that in detailed assessment differential soil rates should be used, the soils being classified according to the crops usually grown upon them. This was what was done in Sirsa, and the rates sanctioned for that tahsil were—

	Rs.	a.	p.
Rice land	2	0	0
Wheat "	1	0	0
Other "	0	8	0

"The rates actually used were only Rs. 1-12-0, 0-12-0 and 0-6-0. The rates used in the fluctuating assessment of the Náli villages in Sirsa for the cropped areas are—

	Rs.	a.	p.
Rice	2	8	0
Jowár	0	12	0
Other kharíf crops	0	8	0
Wheat and mixtures of wheat ...	1	8	0
Other rabi crops	0	12	0

"The first set of rates applied to the average areas of the last four years gave a rate of 12 annas, the second of 10 annas, and the third 14 annas. Had the years for which the records were prepared been average years, in regard to the area inundated and the area cropped, the rates proposed might with safety been applied to the whole recorded *sotar* area. As a fact they were far better than ordinary years. The floods were high and seasonable. For Sirsa a continued even flow on the Ghaggar is

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Rattia (Fatehábád) Náli Sotar.

sufficient; but for Barwála and Fatehábád, where the river is more confined within its banks, a high flood is necessary to top the banks and inundate the lands beyond, and when there is a nigh flood the area inundated is very large. The fluctuations in the flooded area in Fatehábád and Barwála must therefore be great, and greater than they are in Sirsa. The area of *sotar* in 1863 was only 15,196 acres; and now it is recorded as 36,136 acres. The average for the ten years before 1887 was only 18,000 acres. In para. 35 of the Assessment Report reasons are given in detail for the conclusion that we could not safely regard the *sotar* area as more than 18,000 acres or just half the recorded area: and that it was only to this area that we could apply our rates, whether all-round rates or crop rates.

"The rate of one rupee worked out from produce estimates gave a demand of Rs. 18,000. In order to apply the Sirsa rates for fluctuating assessment, the 18,000 acres were divided among crops according to the areas of the last four years, which made up a total of 36,136 acres—rice being, however, retained at its full figure and not halved as it is grown on land which is almost always flooded. The details are given in para. 61 of the Assessment Report. The result was an estimate of Rs. 18,267, as the revenue of 36,136 acres, or practically 8 annas an acre. In Hissár as in Sirsa the hard clay *sotar* soil will grow nothing unless flooded. In villages which for years have not been reached by the floods the people are beginning to work up this hard soil, but such villages have been treated as *báráni* and not *sotar* villages. The Financial Commissioner accepted the total assessment of Rs. 18,267 on the understanding that the detailed assessment should be done on the crop rates used in the fluctuating assessments in Sirsa, applied to such areas as the special circumstances of each village justified. This was done in all villages where rice was grown to any extent and the result was a demand which could as a rule be taken. But in other villages, the crop rates could not be applied so successfully, as it is not the soil but the time that the land becomes fit for the plough that determines whether gram or wheat will be sown. If the floods are early and the land is sufficiently dry in September gram is then sown, whereas if the floods are late and the ground not ready for ploughing until October or November wheat will be put down on the same soil. This explains why in 1885-86 four-fifths of the area cropped grew gram, and in 1887-88 less than a fourth grew gram and almost three-fourths wheat. It was unsafe therefore to accept the crop areas as in all cases a safe basis. All facts connected with the inundation of each village were fully considered and discussed with the people, and the revenue announced was received by the people, with the single exception of the proprietor of a *zamíndári* village."

Assessment of the circle.

"The result of the half asset rates for *sotar, báráni* and waste on the areas of 1886 was a demand of Rs. 52,544 against an existing demand of Rs. 30,110, and on the areas of 1890 a

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Assessment of the circle.

new demand of Rs. 63,312. Population had increased between 1868 and 1881 by 26 per cent.: cultivation of *báráni* land had quite doubled and about this there was no doubt, and as for the *sotar* an area equal to a third of the cultivation was still waste. The cattle had increased 50 per cent. up to 1885 and in 1890 the cattle numbered 62,379 as against 41,134 in 1863, and this circle is the richest in cattle of the whole district; on the other hand, as a set-off against this great increase in prosperity is the fact that Pachhádás and Ranghars own 33 and Jats only 20, of the land: and it was impossible to raise the demand on such cultivators by 110 per cent. The alienations in this circle amount to 16 per cent. of the total cultivation, but they have been made mostly by absentee proprietors in favour of residents, and this is entirely a gain. The rate for the *báráni* area was reduced to 5½ annas which was also the rate in the villages of the tract which have no flooded area. The *báráni* rate was sanctioned by the Financial Commissioner, but he raised here as in other subdivisions of the Náli, the rate on waste from $1\frac{6}{12}$ to 2 annas."

The following table gives the result of the total assessment:—

	On sotar.	On báráni.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	Rs.	
Demand by half asset rates ...	27,102 0-12-0	36,210 0-6-9	1,659 0-1-6	64,971	118
" proposed revenue rates	18,267 0-8-0	29,505 0-5-6	1,659 0-1-6	49,431	64
" sanctioned rates ...	18,267 0-8-0	29,505 0-5-6	2,213 0-2-0	49,984	66
" announced	...	...	...	50,110	66
" of 1889-90	...	...	...	30,110	...

Tohána (Barwála) Náli Sotar.

This tract in its general features resembles the circle last dealt with and the same difficulties in assessment had to be faced. The assessment was based on the same principles and the rates worked out as in the other Sotar circle as shown in the following quotation from the Settlement Report.

Rates for flooded land.

"In the Náli of Barwala the same process was carried out in regard to the *sotar* lands as in the Fatehábád Náli. The prices and estimates of yield were the same. Of the 12,789 acres paying produce rents, 7,273 paid a third and 5,458 a fourth. It was therefore safe to fix the Government share of the whole produce at one-sixth of the grain. Applied to corrected areas (those in the Preliminary Report were wrong), the produce estimate came out practically at the same as for Fatehábád, the larger area under wheat counterbalancing the decrease in rice. The total area of recorded *sotar* was 17,617 acres as against 8,287 acres in 1863. The average of the ten years before 1887 was 9,349 acres, and for reasons similar to those given in the case of Fatehábád the area of *sotar* to be used as the basis of a fixed assessment was taken at 9,500 acres. The rates used in the fluctuating assessment of the Sirsa Náli were applied to this area, and the estimate derived

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Rates for flooded land.

was Rs. 8,978. As the unflooded *sotar* grows no crop, this was regarded as the demand on 17,617 acres, and here as in Fatehábád the result is an all-round rate of 8 annas. The same proposals were made in both circles and they were accepted."

Assessment of the circle.

The half assets rate for the *báráni* land in this circle was fixed at 6 annas 9 pies per acre and the revenue rate adopted was 6 annas as against 5 annas 6 pies in the other *sotar* circle. Pachhádás and Ranghars hold 25 instead of 53 per cent. of the total area as in the Rattia Náli. Large proprietors hold 33 per cent. and 50 per cent. of the cultivation is in the hands of tenants-at-will. The average rent rate in all villages in 1886 was 13 annas 9 pies and in *zamíndári* villages 14 annas 4 pies. The table in the margin shows the details of the assessment in this circle.

	On sotar.	On báráni.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	Rs.	
Demand by half asset rates.	12,111 0-11-0	6,242 0-6-9	1,293 0-1-6	19,646	100
" proposed revenue rates.	8,978 0-8-0	5,550 0-6-0	1,293 0-1-6	15,821	61
" sanctioned rates	8,978 0-8-0	5,550 0-6-0	1,724 0-2-0	16,252	65
" announced ...	...	...	...	16,700	70
" of 1889-90 ...	...	...	...	9,823	...

Total result.

The following statement gives the complete assessment of the land revenue (exclusive of owner's rate) of the four southern tahsíls as now constituted (exclusive of Budhláda) and compares it with the former demand, exclusive of water-advantage, *i. e.*, the portion of the former fixed revenue due to canal irrigation and with the demand by half net asset rates and also with that by the sanctioned revenue rates:—

Tahsíl.	Former dry revenue, 1889-90.	Demand by half net assets.	Increase, per cent.	By revenue rates.	Increase, per cent.	Revenue assessed.	Increase, per cent.
	Rs.	Rs.		Rs.		Rs.	
Bhiwáni	88,268	1,13,931	29	1,06,888	21	1,07,150	21
Hánsi	1,06,581	1,81,630	70	1,74,918	64	1,72,650	62
Hissár	83,512	1,51,948	82	1,36,713	64	1,35,105	62
Fatehábád	1,00,473	2,29,388	128	1,83,015	82	1,83,260	82
Total	3,78,834	6,76,897	78	6,01,534	59	5,98,165	58

The new assessment was introduced with effect from Kharíf 1890, so that at the present time (March 1892) it is difficult to say much as to its working. The kharíf of 1890 was a failure, and that of 1889 had also been very inferior, so that some villages were in difficulties. The new assessments were, however promptly paid up in all but three cases, where, for special reasons, suspensions were granted, which were subsequently remitted. The rabi instalment is comparatively small,

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Total result.

and confined to the flooded and canal tracts. It was also paid with punctuality in 1891. The kharíf of 1891 was much better than the previous one, and no difficulty was felt in paying the demand. Experience, so far as it has gone, would seem to show that the new revenue demand can be paid with ease, certainly in good seasons, as is also clear from the rates and statistics given above and also without much difficulty in seasons of ordinary and temporary scarcity. In a succession of bad years, however, the inferior class of cultivators in the *bhayáchára* and in some *pattidári* villages will be in difficulties, especially if there is scarcity of fodder or mortality among cattle. The revenue demand is so far below half net assets that no difficulty should be felt in paying the revenue in an occasional bad season, but unfortunately Hissár is liable to successions of such.

Period of settlement.

The assessments were announced provisionally for a period of twenty years from Kharíf 1890. But it was at the same time made clear that the period was subject to the final orders of Government.

Budhláda iláka.

The small Budhláda tract, with an area of 54 square miles and consisting of 15 villages, was transferred from the Kaithal tahsíl of the Karnál district to the Fatehábád tahsíl of the Hissár district in 1889. As its revenue history forms a part of that of the former tract, it has to be considered separately. British supremacy was extended over Kaithal and other Cis-Sutlej Sikh States by the treaty of Lahore in 1809. Its effect was to establish the protectorate of the British Government as suzerain over the States. The powers of the Chiefs were gradually curtailed, and they were reduced more or less to the position of jágírdárs. In 1843 the Kaithal chieftainship and *jágír* with the Budhláda tract lapsed to the British Government by the death, without issue, of Bhai Ude Singh, Chief of Kaithal, and British rule was established, but a *jágír* of 14 out of the 15 Budhláda villages was continued to the Bháis of Arnauli, a collateral branch of the family.

Native revenue system.

The following extract from Mr. Douie's Settlement Report of Umballa-Karnál describes the native revenue system in Kaithal:—

"The revenue system of the Sikh chiefs consisted in squeezing the weak and getting as much as they could out of the strong. They took a share of the total produce one-fourth, two-thirds, one-third, two-fifths, and even half by appraisement of some crops; for others, such as poppies, tobacco, cotton, cane and *chari* cash rents were charged. In Kaithal, in the parts where the rabi crop is unknown, and indeed in others where it promised unfavourably, an arbitrary assessment was fixed, which in addition to numerous cesses, was paid by the zamíndárs, by a *bách* on cattle, polls, hearths, and ploughs (*chaubacha*)."

Summary settlement.

The first summary settlement of the Kaithal tahsíl including Budhláda was made by Major (afterwards Sir H.) Lawrence, soon after 1843 for a period of three years. The assessment appears to have been a heavy one.

First Regular Settlement.

In 1847 the first Regular Settlement of the Kaithal tract was made by Captain Abbott, but he only assessed a few villages in the Budhláda iláka. The demand then fixed was collected for a few years without the accrual of very heavy balances. But his record and assessment were considered so bad that the settlement was not reported to Government for sanction, though it was allowed to run for six years.

First Revised Settlement.

A second Regular Settlement of Kaithal, in which the Budhláda tract also was included, was made by Captain Larkins from 1853 to 1856.

The villages in the Budhláda iláka, now known as the Jangal circle, were leniently treated the whole tract being assessed at Rs. 8,021. The revenue rate employed was 6 annas 6 pies per acre. The soft loam of the tract was apparently under-valued, and its productiveness in seasons of short rainfall was not sufficiently taken into account.

Second Revised Settlement.

The Budhláda tract with the rest of the Kaithal tahsíl of Karnál and parts of the Umballa district came under settlement again in 1882. The operations were conducted by Mr. Douie as Settlement Officer of Karnál-Umballa.

Standard of assessment.

The standard of assessment was the same as that subsequently laid down for the other portions of the four southern tahsíls of the Hissár district, *viz.*, that the half net produce of an estate, or in other words half the share of the produce ordinarily recoverable by a landlord in money or kind should represent the limit of the Government land revenue demand. The Budhláda iláka was constituted a separate assessment circle and called the Jangal circle. The materials for an half net assets estimate were not very ample. Only 19 per cent. of the cultivated area was held by tenants, and of this 11 per cent. only by tenants-at-will.

Of the total area not more than 4 per cent. was held by tenants-at-will paying cash competition rents, and these averaged 6 annas 5 pies per acre. Of the total cultivated area 5·3 per cent. only pay in kind. The usual rate of *batái* is one-third but one-fourth is not uncommon. The half assets share of Government was calculated at 14 per cent. of the gross produce. *Zabti* rents are unknown.

Wheat	27
Barley	39
Gram	35
Gochni (Gram and barley)	39
Sarson	21
Jawár	33
Bájra	31

The prices assumed for arriving at the cash value of the Government half assets share were as in the margin in *sérs* per rupee.

Half net assets.

The value of the half assets share of Government for the whole Jangal circle as worked out by applying the assumed averages of yield and price and *batái* rates to average areas cropped stood at Rs. 16,143, an increase of 101 per cent. on the former revenue of Rs. 8,021.

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The assessment.

The following were the points for consideration in determining how much of the enhancement indicated by the half net assets estimate could be taken. Cultivation and fallow had increased by 36 per cent. since the previous settlement, and no room was left for expansion, and the grazing area was small. Population increased by 41 per cent between 1855 and 1868, and by 79 per cent. between 1855 and 1881. The proprietors are mostly Jat Sikhs, but there is an admixture of Rájpúts and Dogars. The Jats are a fine race and generally very thriving. The soil is for the most part an easily worked level loam with a large admixture of sand (*niwán*). There is a good deal of uneven and very sandy land called *tibbi* which is distinctly inferior to *niwán*, except in a year of very scanty rainfall.

The water-level is 75 feet below the surface; the water-bearing stratum contains a good deal of salt and well irrigation is practically non-existent, but some distributaries from the Joiya Branch of the Sirhind Canal have been brought into the tract. Somewhat under half the cultivated area is cropped in the kharíf, the principal staples being *jawár* and *bajra*, mostly the former. A little over half is cropped in the rabi, the principal staples of which is gram alone or mixed with barley and *sarson*. The demand of Rs. 8,021 in force previous to settlement fell at a rate of 4 annas 4 pies on the area then cultivated, and the former assessment was light as noted above. The Settlement Officers recommended a revenue rate of 6 annas 6 pies per acre for the whole circle which would give a demand of Rs. 11,972 as compared with a half net assets estimate of Rs. 16,142, the increase on the former revenue being 49 per cent. There were practically no grazing lands in the tract, and no assessment on waste was proposed. The Commissioner and Financial Commissioner supported the proposed rate on cultivation on the understanding that the assessment should run for ten years. His Honor the Lieutenant-Governor, however, considered that the rate was too light and should be raised to 7 annas per acre, at the same time indicating that the term of settlement should be 18 years. The revenue demand by the sanctioned rate was Rs. 12,893, giving an increase of 60 per cent. The following Statement gives details of the assessment.

Former revenue with incidence on cultivation.	Half assets estimate.	Increase per cent.	Revenue at sanctioned rate.	Increase per cent.	Revenue announced with incidence on cultivation.	Increase per cent.
Rs.	Rs.		Rs.		Rs.	
8,021	16,143	101	12,893	60	12,700	58
Rs. a. p.			Rs. a. p.		Rs. a. p.	
0 4 4			0 7 0		0 6 11	

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Out of the total new assessment Rs. 11,750 is assigned and Rs. 950 only *khálsa*.

Term of Settlement.

The new assessment took effect from Kharíf 1838, and in accordance with the Settlement Officer's original proposal a period of 18 years has been provisionally sanctioned by the Local Government, so as to make the period end concurrently with the assessment of Pargana Indri, which was sanctioned for 20 years from Kharíf 1886.

In the final Settlement Report of the Karnál-Umballa tract it has been proposed to fix the term of the Budhláda assessments, so that they shall expire at the same time as the new assessments of the four southern tahsíls of the Hissár district. No orders have as yet (March 1892) been received on this proposal.

Tahsíl Sirsa.

Native land revenue system.

The remarks which have been made in regard to the native land revenue system apply almost equally well to Sirsa. But shortly before the advent of British power a large amount of immigration into the northern dry tract went on under the direct encouragement and patronage of the Patiála and Bikánir Rulers. They seem to have realized their dues from the colonists by a share of the gross produce varying from $\frac{1}{10}$ to $\frac{1}{7}$, the lower rate being taken from newly settled villages, and the latter from those which had been settled longer. The Rája of Bikánir appears to have sometimes levied his dues in cash at a rate per plough, and not in kind. In some cases the share seems to have been over $\frac{1}{4}$th or $\frac{1}{6}$th, and the share paid by the headmen was generally less than that paid by the ordinary cultivator. The division appears to have been effected in the case of the Patiála colonists, sometimes by appraisement, and sometimes by actual division of grain.

Summary Settlement, Parganás Rania and Sirsa.

The first portions of the present Sirsa district which appear to have been settled by a British Officer were the old parganás of Sirsa and Rania. These were the first to come under our direct rule in A. D. 1818. A Summary Settlement of these two parganas was effected by Mr. J. P. Gubbins in A. D. 1829. The Darba pargana, which now lies in the sandy Bagar tract to the south of the Ghaggar was recovered from Bikánir in 1828, and was not transferred to the Sirsa or Bhatiána district till 1838. The assessment made in the Summary Settlement was fixed in cash in place of the former payments in kind, which had been in force under Native Rulers. The assessments were founded on some sort of estimate of the value of the previous grain collections of the Native Rulers, but they were generally so high that they could not be paid in good years, and income from land fluctuated greatly. That the Summary Settlements of Parganás Rania and Sirsa were severe is shown by the fact, that many villages which were unable to pay had to be resettled and that in 1836 Rs. 83,343 of accumulated balances had to be remitted, while Rs. 11,265 was remitted from the demand of that year on account of short rainfall, and failure of

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Ghaggar floods. The utmost severity in collection, such as the attachment of standing crops, was unable to prevent such results.

Pargana Guda.

In 1837 Parganás Guda and Malaut were recovered from the Patiála Sikhs. In that year they paid Rs. 6,413 as a rabi instalment collected in kind. In 1837, Captain Thoresly, Superintendent of Bhatiána, effected a Summary Settlement of these two parganás for a term of three years. The greater part of the old Guda pargana is now included in the northern half of the present Sirsa tahsíl. As in the settlements of Parganás Rania and Sirsa, the assessments were fixed in cash. The Board of Revenue in its instructions for assessment had directed officers to so pitch their assessments as to leave 20 per cent. of the net profit to the proprietors; but it was impossible to tell who were proprietors or what were the net profits; the actual kind collections of the previous Native Rulers were practically the only guide. In assessing the land, Major Thoresly made an estimate of the average gross produce which he valued at the current selling price, and he fixed his cash assessment at a share of this valuation proportionate to the share of the gross produce previously taken by Native Rulers. Such a standard of assessment had but little connection with net profits, and was intended to be simply a cash approximation to the previous average kind realizations of the State. The demand assessed was seldom if ever realized. It was a maximum realizable only in good years, and the actual collections were made from year to year on a rough estimate framed by native officials as to the extent and outturn of the crops.

In 1841-42 the demand of four parganás now included in the Sirsa tahsíl was as follows:—

	Villages.	Demand.
		Rs.
Darba	43	12,508
Sirsa	42	22,049
Rania	89	62,305
Guda	137	24,601
Total ...	311	1,21,463

Pargana Rori.

In 1847, the Rori pargana, now in the north-east of the Sirsa tahsíl, was confiscated from Nábha and was summarily settled in 1848.

Working of Summary Settlement.

No complete revision of the Summary Settlements of the above parganás was made up to 1852, but as in pargana Guda, in the Rohi or dry tract they were generally allowed to run on. Many villages were held under *khám* management, *i.e*, with a fluctuating assessment.

Working of Summary Settlements.

The following statement shows the demand for 1852-53, the last year before the commencement of the First Regular Settlement of Bhattiána :—

No.	Name of Pargana.	Fixed assessment.		Fluctuating assessment.		Total demand.	
		Number of villages.	Demand.	Number of villages.	Demand.	Number of villages.	Demand.
			Rs.		Rs.		Rs.
1	Darba	44	13,184	...	...	44	13,184
2	Sirsa	55	27,732	5	729	60	28,461
3	Rania	105	62,398	11	1,870	116	64,268
4	Rori	...	...	15	4,672	15	4,672
5	Guda	150	26,719	2	133	152	26,852

Year.	Demand for whole district.	Collections.	Percentage.
	Rs.	Rs.	
1848-49 ...	1,38,081	41,854	30
1849-50 ...	1,38,081	54,515	39
1850-51 ...	1,42,430	85,564	60

The marginal statement will give some idea of the extent to which collections fell short of demands in the entire Bhattiána district. In short during the years from 1837 to 1852-53 on an average one quarter of the demand of the district was remitted annually, and in some years more than one-half. Thus the demand of the Summary Settlements instead of being a fixed average one realizable every year was a maximum one realizable only in good years.

First Regular Settlement.

In the cold weather of 1851-52 Mr. Thomason, the Lieutenant-Governor of the N.-W. P., made a tour through the Bhatti territory from Fázilka to Sirsa, and his attention was prominently called to the economical and fiscal position of the tract and especially to the precarious nature of the harvest on the flooded land. "He accepted the conclusion that in a country so situated little revenue could be expected and large balances must constantly arise, but pointed out that much might be done by good management to humanize the people and to train them to habits of order and industry. He declared the urgent necessity of defining more clearly than had yet been done, even in settled villages, the rights of the different occupants of the soil, and considered this of much greater importance than the revenue to be realized which must necessarily be very light. The great object being the moral improvement of the people, the first step must be to assure every man of his right. He noted that in assessing the *sotar* lands on the Ghaggar some villages had been nominally assessed at the maximum which could be realized in a good year,

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heavy balances being remitted in successive years, while others had been altogether excluded from assessment and held *kham*, and ordered that these irregularities should cease, and that here as elsewhere a fair average jama should be fixed, the balances of bad years being recovered in good years, and where there was no balance the produce of good years being left to the people without stint. He directed a 20 years' settlement to be made on these principles, and called on the district authorities to set about the work earnestly, systematically and regularly." In compliance with these instructions the Regular Settlement was commenced in 1852 under Captain Robertson, who then succeeded Captain Robinson as Superintendent and held charge of the district and of the Settlement with intervals until the Mutiny. The operations were conducted in accordance with the provisions of Regulation IX of 1833, the rule of assessment being that the Government demand should be about half the net assets. (In the earlier summary assessments about 1837, the rule had been to take five-sixth of the net assets). The work of settlement was completed and sanctioned pargana by pargana. The settlement of Parganás Darba, Sirsa and Rori was made and reported by Captain Robertson, Superintendent of Bhatiána, and sanctioned by the North-West Provinces Government before the Mutiny. Captain Robertson had also settled Pargana Rania, but it was not reported on until after the Mutiny and after the transfer of the district to the Punjab. The settlement of that pargana was then reported by Mr. Oliver and sanctioned by the Punjab Government. Mr. Oliver then settled and reported on the remaining four parganás forming the west end of the district, and the Punjab Government gave formal sanction to the settlement in 1864, or 12 years after the commencement of settlement operations.

Principles of the Regular Settlement.

The demand of the State from each township instead of being a nominal maximum demand realized full only in exceptionally good years, was fixed at a fair average assessment, the balances of bad years being recovered in good years, and where there was no balance the surplus produce being left to the people. The principle on which this assessment was made was that the demand of the State should equal half the net profits of cultivation, but there were few data available on which to base such calculations, and the Settlement Officer of the Darba pargana stated that his assessment approached to two-thirds of what the land was able to pay, leaving one-third as profits to the peasants. In the villages last settled Mr. Oliver made sure of his assessments being half net profit assessments by first fixing the rents to be paid by the actual cultivators and then taking half of this as the demand of the State.

Results.

The following table exhibits the results of the First Regular Settlement in the parganás lying within the present limits of the Sirsa tahsíl. The statement includes the villages added since the settlement, and excludes those transferred to Bikánir in 1861:—

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Former Tahsíl.	Pargana.	First year of Regular Settlement.	Number of villages.	Average demand of five years before Regular Settlement.	Full assessment of Regular Settlement.	Percentage. Increase.	Percentage. Decrease.
				Rs.	Rs.		
Sirsa	Darba	1853-54	44	12,673	10,862	...	15
	Sirsa	1854-55	69	27,226	26,699	...	2
	Rania	1856-57	86	51,238	49,556	...	3
Dabwáli ...	Rori	1854-55	8	3,419	4,008	17	...
	Guda	1862 63	149	23,920	41,105	72	...
Total ...	...	...	356	1,18,476	1,32,230	11	...

On the disruption of the Sirsa district in 1884 the Dabwáli tahsíl was abolished, and the whole of the above tract with the exception of a few villages in Pargana Guda in Tahsíl Dabwáli was included in the new Sirsa tahsíl, which consisted of the whole of the old Sirsa tahsíl, and the whole of the old Dabwáli tahsíl with the exception of 31 villages now in the Ferozepore district. The assessment of the Regular Settlement by the modern assessment circles and former tahsíls is as follows:—

Assessment Circle.	Former Tahsíl.	Present number of villages.	Assessment of last year of Summary Settlement.	Full assessment of Regular Settlement.	Percentage. Increase.	Percentage. Decrease.
			Rs.	Rs.		
Bagar	Sirsa	57	17,078	15,221	...	11
Náli	Sirsa	104	66,646	58,993	...	14
	Dabwáli	5	1,300	1,408	8	...
	Total Náli ...	109	69,946	60,401	...	14
Rohi	Sirsa	38	7,798	12,903	66	...
	Dabwáli	152	24,063	43,705	82	...
	Total Rohi ...	190	31,861	56,608	77	...
Total ...	Tahsíl Sirsa	199	93,522	87,117	...	7
	„ Dabwáli ...	157	25,363	45,113	78	...
	Total two Tahsíls ...	356	1,18,885	1,32,230	11	...

In many villages in which a large increase was taken at the Regular Settlement the system of progressive assessments was resorted to. These have been included in the assessment shown above which also includes *jágir* assessment, but not those on *muáfi* plots.

In 1881-82, the last year of the Regular Settlement, the actual demand, *khálsa* and *jágír*, stood as follows:—

	Rs.
Náli circle	62,022
Bagar	15,221
Rohi	56,489

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Results.

This was an increase in the actual demand realizable when the assessments were made owing to the subsequent effect of progressive assessment, lapse of *muáfis*, &c.

Working of Settlement.

The Regular Settlement worked of course far better than the previous Summary Settlements. In the drought of 1860-61 the kharíf demand of 1860 was remitted to the extent of Rs. 58,416, or nearly one-third of the total demand of the year in the greater number of villages in the Bagar, Náli and Rohi circles. From 1862-63 to 1880-81 remissions averaged Rs. 3,000 a year for the whole of the old Sisra district or 1·6 per cent. of the annual demand. By far the greater part was given on account of calamities of season, especially in 1868-69 and 1869-70. The remissions were chiefly given in the sandy villages in the south of the district and those in the Sotar valley now included in the present Sirsa tahsíl. Inclusive of the above remissions 8 per cent. of the demand of the whole of the old district was on the average in arrears at the end of each year.

Revision of Settlement.

The period of the Regular Settlement, which, as stated above, had in the case of different parganás taken effect from different years, had come to an end in all parganás by 1875-76. A revised settlement was commenced in the whole of the old Sirsa district in 1879 by Mr. Wilson.

Standard of assessment.

The standard of assessment was the same as that laid down in the case of the recent re-settlement of the four southern tahsíls of the present Hissár district, *i. e.*, the Government demand for land revenue was not to exceed the estimated value of half the net produce of an estate, or in other words, half of the share of the produce of an estate ordinarily recoverable by the landlord, whether in money or in kind. In the case of land cultivated by the proprietors or by tenants at favourable rent, the half net produce would be taken to be the rent which would be payable if the land were let at the full rents ordinarily paid by tenants-at-will in the neighbourhood.

Basis of assessment.

As in the four southern tahsíls the half net asset or half net produce estimate was based mainly on cash rents paid in full year by year by tenants-at-will without reference to the nature of the season. It was found that by far the greater proportion of the area held by tenants-at-will except in the flooded lands paid rent in cash, and the rents taken as a basis for the half net asset estimate were those paid for land which had been brought under cultivation since settlement and not for the older cultivation which consisted of a better quality of soil near the village site. The half asset estimates so framed were checked by comparison with produce estimates based on the average share of produce taken by the landlord and on estimates of average yield and price. The latter have been already dealt with in Chapter IV. As in the four southern tahsíls it was found that proprietors derived large profits from the village waste which the Settlement Officer estimated at about Rs. 3,90,000 for the whole Sirsa district. A certain fraction of the waste was exempted from

assessment as needed for grazing, and the balance was assessed at a low rate.

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Land and Land Revenue.

Assessment circles.

For assessment purposes the district was divided into five assessment circles, of which two, the Bágar and the Náli, are wholly within the present Sirsa tahsíl, and a third, the Rohi, partly so. The physical features of these three tracts have been already fully described.

The assessment by circles. The Bágar circle.

At the time of the settlement in the Bágar assessment circle, which comprises 57 villages in the sandy tract south of Sirsa, only 184 acres were found to pay rent in kind at an average rate of one-fourth of the produce. Applying the average estimated rates of yield and price to the estimated average areas under crops, the above rate gave a half net produce estimate of Rs. 23,750 which, with some addition on account of the profits from waste, would give Rs. 25,000 for the half net produce of the whole tract. Over 86 per cent. of the area under cultivation was held by tenants-at-will paying cash rents. It was found, as in the other tahsíls, that these cash rents were paid, year after year, on the whole area held, whether sown or unsown, and thus the half net asset rate deduced from rents, *i. e.*, the half average full cash rent, would have to be applied to the whole cultivated, and not merely to the average area under crop. The half asset rate was 2 annas 6 pies per acre, which gave as an estimate of the half net assets of cultivation Rs. 21,733 or Rs. 23,000 for the half net produce of the tract inclusive of profits from waste. The soil of the circle is throughout light and shifting and water is 90 feet below the surface. Cultivation decreased by 11 per cent. between the Regular Settlement and that of 1881-82, and population by 9 per cent. since 1868, but it was 12 per cent. above that of 1853. The proprietary body is good, the greater proportion being Bágri Jats. Almost the whole of the cultivation is under kharíf crops, mostly *bájra* and *moth*; 80 per cent. of the total area was cultivated in 1881-82. Sales and mortgages are low, and the people on the whole are prosperous. At first the Settlement Officer proposed to assess the circle at Rs. 18,000, but this was ultimately raised to Rs. 20,000 with a circle revenue rate of 2 annas 4 pies per acre.

The details of assessment are as follows:—

	Rs.	Increase per cent. on former revenue.
Half net asset estimate by produce rates	25,000	64
Ditto. by cash rents ...	23,000	51
At sanctioned revenue rate	20,284 / 0-2-4	33
Assessment announced	20,003	31
Former revenue	15,221	

Rohi circle.

The Rohi assessment circle in the late Settlement of the Sirsa district extended to a distance of some 80 miles from the

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Rohi circle.

Ghaggar, and a large part of it lay outside the present limits of the Sirsa tahsíl. That part of it, however, which was included in the former Sirsa and Dabwáli tahsíls is with the exception of 31 villages included in the present Sirsa tahsíl.

Of the area held by tenants-at-will 13 per cent. only at Settlement paid rent in kind at an average of one-fifth produce. The half net assets of cultivated land were therefore taken as one-tenth of average annual gross produce which came to Rs. 1,69,000; and the half net assets on produce of uncultivated land was estimated at Rs 11,000. This gave Rs. 1,80,000 as the estimated half net assets of the tract. For the 87 per cent. of the area held by tenants-at-will for which cash rents were paid at settlement, 8 annas was taken as an average rent rate, paid on the whole area held whether cropped or not. Applying half this rate to the whole cultivated area the estimate for half net assets of the cultivated area was Rs. 1,63,565, which, with the estimated half net assets of the waste, gave Rs. 1,75,000 as the estimated total half net assets of the Rohi circle. The soil of the Rohi is sandy in places, but is generally a light easily worked loam. It is for the most part a flat plain broken here and there by a hillock of sand. Water is everywhere far below the surface, and in many places brackish. Population increased about 100 per cent. between the Regular Settlement and 1881-82, and by 33 per cent. between 1868 and 1881. Between the two Settlements cultivation increased 87 per cent. and at the latter date 47 per cent. of the area was still waste. The proprietary body is good, as nearly 33 per cent. of the area is owned by Sikh Jats and 25 per cent. by Bágrís. Two-thirds of the area is under kharif crops, but the area sown with rabi is rapidly increasing. The kharif crops are *jawár*, *bájra* and pulses and those of the rabi are gram and oilseeds. The tract is rich in cattle and alienations are light. The gross assessment proposed for the tract was Rs. 1,40,000, with a revenue rate on cultivation of 3 annas 6 pies per acre, and of 3 pies per acre on waste in excess of an area equal to one-third of the cultivated area. This was accepted by the Financial Commissioner who, however, indicated that the assessment was a low one.

The assessment of the whole Rohi chak was as follows:—

	Rs.	Increase per cent. on former demand.
Half net assets by produce estimate	1,80,000	110
Ditto by cash rents ...	1,75,000	104
Assessment at circle rates	1,48,894	74
Assessments announced	1,55,560	81
Former demand	85,767	...

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Rohi circle.

Tahsil.	Number of villages.	Former assessment.	Assessment at circle rates.	Assessment announced.	Increase per cent.
Sirsa	38	12,868	18,548	18,785	46
Dabwáli	152	43,706	70,067	76,400	75
Total ...	190	56,574	88,615	95,185	68

The figures for the portions of the Rohi circle included in the former Sirsa and Dabwáli tahsíls and now included in the present Sirsa tahsíl with the exception of 31 villages are as given in the margin.

Náli circle.

The Náli circle comprises 109 villages along the Ghaggar valley. Most of them have some part of their area liable to be flooded, or some part of their area in the Ghaggar or Sotar valley with its hard clay soil, but with few exceptions they also have some area of light upland soil beyond reach of floods. A number of villages lying between the two branches of the Ghaggar have no flooded area and are included in the Náli circle simply for convenience of boundaries.

Soils.

There are thus four distinct classes of soil in the Náli circle—

(1) the unirrigated light soil of the uplands (*rohi báráni*);

(2) the hard clay soil of the Sotar valley dependent for moisture on the local rainfall (*sotar báráni*).

(3) land irrigated with the aid of Ghaggar floods (*sotar rez*);

(4) land irrigated by wells (*cháhi*).

The detail of areas at Settlement is given in the margin.

Half net assets by produce estimates.

Soil.	Cultivated.	Lately abandoned.	Uncultivated paying rent.	Total.
	Acres.	Acres.	Acres.	Acres.
Irrigated from wells	892	...	...	892
Flooded	39,915	3,316	...	43,231
Unirrigated clay soil	8,051	2,142	...	10,193
Unirrigated light soil	136,955	4,246	4,465	1,45,666
Total ...	185,813	9,704	4,465	199,982

On the *rohi báráni* lands at Settlement only one-ninth of the area held by tenants-at-will paid rent in kind, the average share being one-fourth and in the *sotar báráni* one-half, the average share there also being one-fourth. After applying the assumed estimates of yield and price the half net asset estimate for the above two classes of cultivated land was fixed at Rs. 35,000. In the case of the *sotar rez* lands it was found that on some 63 per cent. of the area held by tenants-at will produce rent (*bátái*) was paid, and that the average rate was one-third. One sixth of the gross produce was therefore taken to represent the half net profits on flooded land. This gave an half net assets estimate of Rs. 40,000 for the area flooded on the average. The total half net assets estimate for cultivation in the Náli circle was

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Half net assets by produce estimates.

thus Rs. 75,000 calculated from produce estimates. The half net assets from uncultivated land was estimated at another Rs. 5,000, and the total net assets stand thus as based on estimates of gross produce :—

		Rs.
Unirrigated cultivation	... ...	35,000
Irrigated ditto	... ...	40,000
Waste	... ...	5,000
Total	.. ...	80,000

Cash rent estimate.

The cash rent estimate was more reliable in the case of unirrigated cultivation, as the area on which cash rents were paid far exceeded that paying kind rents. Of the *rohi báráni* soil on 89 per cent. cash rents are paid. Such rents, as usual, are paid on the entire area held crop or no crop. The average rent rate for this class of land was taken at 6 annas per acre, and applying it to the whole cultivated area of this class, the half assets estimate for *rohi báráni* soil stood at Rs. 27,312. Similarly with an average rent rate of 12 annas per acre the half assets estimate for the *sotar báráni* cultivation was Rs. 3,822. This gave, for the whole unirrigated cultivation, Rs. 31,000 on the half net produce. Cash rents are paid on so small a proportion of the flooded *sotar* area, (*sotar rez*) that it was impossible to form any estimate of half net assets for such land based on cash rents. The small well-irrigated area was not dealt with separately, but was treated as if it were flooded land growing wheat.

Assessment of the circle.

The general considerations bearing on the actual assessment of the Náli circle were as follows :—

Much of the area of the circle consists of high unirrigated soil like that of the Bágar, but not quite so light and sandy. The hard clay of the *sotar* has already been described. Water is not far below the surface, and is everywhere sweet. Cultivation had increased by 26 per cent. in the circle since the Regular Settlement, mostly in the unirrigated uplands. Population increased by 6 per cent. between 1868 and 1881; about 50 per cent. of it consists of Mussalmáns, most of whom are Rájpúts and Jats (Pachádás), comparatively lazy and thriftless. Most of the Hindús are thrifty Bágris. The unirrigated lands are mostly cropped in the kharíf with *bájra*, *jawár* and pulses. The flooded lands are cropped with rice and *jawár* in the kharíf and wheat or gram in the rabi; these crops are dependent on the Ghaggar floods which are very variable. In 1881-82 33 per cent. of the flooded area was uncultivated, and produced wood and grass of some value. The amount of alienation up to 1881-82 had been greater in this circle than in other parts of the district; but had occurred mostly among Mussalmáns who had been transferring their lands to more thrifty Hindús. The Settlement Officer proposed a gross assessment of Rs. 74,000 for the whole circle and this was accepted.

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Assessment of the circle.

For the purpose of distributing this assessment the soil rates shown in column 2 of the marginal statement were proposed and sanctioned, giving a total assessment of Rs. 76,867. The rates actually used in fixing the detailed village assessments are given in column 3 and the resulting gross assessment in column 4. The assessment actually made aggregated Rs. 74,000.

Class of soil.	Sanctioned soiled rates.	Rates used.	Resulting assessment.
	Rs. a. p.	Rs. a. p.	Rs.
Rice lands	2 0 0	1 12 0	15,622
Well lands and wheat lands.	1 0 0	0 12 0	17,948
Other flooded lands ...	0 8 0	0 6 0	8,047
Unirrigated lands ...	0 6 0	0 6 0	
Unirrigated uplands ...	0 2 6	0 3 0	27,312
Culturable waste after deducting one-third...	0 0 6	0 1 0	5,486
	Total		74,415

The table below brings together the various estimates for a gross fixed assessment and the assessment actually made in the Náli Circle.

	Rs.	*Increase per cent. on former demand.*
Estimated half net assets by produce estimate. ...	80,000	17
Ditto by cash rent estimate ...	76,000	14
Assessment at sanctioned soil rates ...	76,867	16
Ditto at rates actually used ...	74,415	12·9
Assessment actually made	74,000	12
Former assessment	66,312	

Total assessment.

The total assessment of the former tahsíls of Sirsa and Dabwáli as fixed in 1881-82 stands as below, the assessment by circles is also added :—

Assessment Circle or Tahsil.	Former assessment.	Half net assets.	Assessment at circle rates.	Assessment announced.	Increase or decrease per cent. on: Assessment of 1881-82.	Half assets.	Assessment at sanctioned rates.
	Rs.	Rs.	Rs.	Rs.			
Sirsa	92,993	...	...	110,843	+19	...	...
Dabwáli	45,114	...	...	78,345	+74	...	...
Total	138,107	...	...	189,188	...	...	...
Bágar	15,221	23,000	20,284	20,003	+31	−13	−1
Náli	66,312	76,000	76,867	74,000	+12	−3	−4
Rohi	56,574	...	88,615	95,185	+68	...	+7
Total	138,107	...	185,766	189,188	+37	...	+2

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The area dealt with in the above statement corresponds, with the exception of 31 villages, with the area included in the present Sirsa tahsíl.

Náli fluctuating assessment.

During the progress of the Settlement the question was mooted whether a more elastic revenue system was not needed under the specially precarious conditions of agriculture obtaining in the Sirsa district. Two systems were propounded, the ordinary system of fluctuating assessment and that known as the cycle system. The proprietors of the Rohi and Bágar uplands were unanimously opposed to either of these systems. Few of them realized their rents in kind, and the whole system of cash rents had been founded on the system of fixed cash assessments. The tenants generally pay average cash rents demandable whether there has been a crop or not, and generally paid sooner or later even after a run of bad years, so that the income of the proprietors does not necessarily vary so much from year to year as does the produce of their fields. To have introduced a system of fluctuating assessment would have revolutionized the whole rent system. It was decided, therefore, to maintain the system of fixed assessment in the Bágar and Rohi tracts and also in the *báráni* lands of the Náli circle, but power was taken by the insertion of a clause in the tender of engagement (*darkhwást málguzári*) in the case of each village to introduce the cycle system of assessment if its revenue should fall into arrears.

The case of the flooded (*sotar*) lands in the Ghaggar valley was somewhat different. Rent on these lands is very generally taken in kind and the profits or net assets of cultivation vary enormously, and although a large proprietor might without difficulty pay an average half net assessment in good and bad years alike it was thought that a small peasant proprietor could not do so in a run of bad years without getting into difficulties. It was decided therefore to apply the fluctuating system to lands where cultivation depended on floods from the Ghaggar. Of the 109 villages in the Náli circle 25 had practically no area subject to floods; 28 villages in the old valley of the *sotar* had no longer any land subject to floods; 22 villages lying in the upper part of the Ghaggar valley had only a very small area which was occasionally flooded; and 3 villages lying on a branch of the Ghaggar, south of the main stream, were specially circumstanced. All the above villages were given a fixed assessment. Of the remaining 31 villages the areas of 11 were almost entirely subject to floods and were put entirely under a fluctuating assessment. The remaining 20 had a considerable part of their area subject to floods, and this was dealt with in the same manner, their remaining areas being put under a fixed assessment. The total area placed under fluctuating assessment was 46,743 acres, of which 43,094 was culturable and 25,536 cultivated at settlement. While the profits from cultivation on these lands are very fluctuating those from the waste are fairly constant, and on this ground a fixed assessment averaging one anna per acre was put on the whole culturable area in its uncultivated aspect on account of profits from sale of wood, grass, grazing, &c. The total

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Náli fluctuating assessment.

assessment amounted to Rs. 2,835. The fluctuating assessment was to be made by crop rates on areas cropped, and the rates were pitched so as to represent at the prevailing produce rent rate of one-third gross produce, the half net assets or profits realized by a landlord from land actually producing a crop.

The rates per acre were as follows :—

	Rs. a. p.
1. Munji rice	2 8 0
2. Wheat alone or with gram, *kharsu* rice, tobacco, vegetables, rape seed, pepper, *dhania*, *sán*, *kasumbha* or cotton ...	1 8 0
3. Other rabi crops ... ... }	0 12 0
4. *Jawár* alone or with pulses .. }	
5. Other Kharíf crops	0 8 0

All fields or parts of fields having no produce are exempted from assessment, and those in which the produce is poor are assessed at half rates. New land broken up from waste pays half rates only for the first two years. Lands included in new rice *kunds* or in old rice *kunds* which have been repaired pay only half rates for 10 and 5 years respectively.

The sum of Rs. 74,000, which was the total of the fixed assessments of the whole Náli circle, is distributed thus between the villages which finally received a fixed assessment and those which were treated under the fluctuating system :—

Fixed assessment announced	Rs. 40,925
Assessments fixed but not announced in villages which ultimately received a fluctuating assessment	" 33,075

Year.	Assessment of kharif harvest.	Assessment of rabi harvest.	Total assessment of year including fixed assessment.
	Rs.	Rs.	Rs.
1882-83	12,896	10,551	26,273
1883-84	7,659	3,997	14,491
1884-85	14,621	15,568	33,024
Average of three years	11,725	10,039	24,596
1885-86	11,496	14,868	29,199
1886-87	12,764	12,064	27,663
1887-88	16,763	18,117	37,716
1888-89	16,842	15,281	34,959
Average of last four years	14,466	15,082	32,384
1889-90	19,347	5,676	27,047
1890-91	6,196	20,814	28,566
Average since settlement.	13,176	12,993	28,771

The table in the margin gives details of the working of the fluctuating system from 1882-83 to date. The average annual gross assessment since settlement is thus considerably below the fixed assessment for the same lands made at settlement, and this, although the four years 1885-86 to 1888-89 were much above the average, so far as the volume and time of the floods were concerned. On the other hand, the system has been worked with a considerable amount of leniency.

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Total assessment of Tahsíl Sirsa.

The complete fixed assessment of the Sirsa tahsíl as now constituted by assessment circles is as shown in the margin, and in addition to this there is a fluctuating assessment on the flood lands, the estimate for a fixed assessment of which was Rs. 38,075.

Circle.	*Jama.*
	Rs.
Bágar	19,987
Náli	40,787
Rohi	83,800
Total ...	1,44,574

Period of settlement.

The assessment has been sanctioned for a term of twenty years with effect from Kharíf 1880-81.

Working of Settlement.

The assessment in Sirsa is undoubtedly light and has worked well. The tract has progressed greatly since Settlement cultivation has increased as is shown in the margin.

Circle.	Cultivation in 1884-85 in acres.	Cultivation in 1890-91 in acres.	Increase per cent.
Bágar	126,900	148,699	17
Rohi	387,568	430,360	11
Náli	183,073	212,810	16
Total ...	697,541	791,869	13

Concurrently with this increase in cultivation there has been a marked rise in rents. Even so far back as 1886-87 in the Bágar, Náli and Rohi circles 6,484, 17,678 and 42,411 acres held by tenants-at-will were paying more than 8 annas per acre rent as against 679, 4,077 and 6,830 acres, the corresponding areas at Settlement. The tract has been opened up by the construction of a railway and prices have risen. The statement in the margin shows the remissions and suspensions given in the tahsíl since settlement.

Year.	Arrears recoverable.	Suspensions.	Remissions.
	Rs.	Rs.	Rs.
1881 (Kharíf)	1,125	21,726	33
1882-83...	...	...	1,285 *
1883-84...	...	17[illegible]	...
1884-85...	...	8[illegible]	...
1885-86...	...	...	...
1886-87...	...	369	...
1887-88...	...	3,221	...
Rabi 1888 to Rabi 1889 ...	...	...	...
1889-90...	...	5,034	...
1890-91...	...	1,883	...

Total district assessment.

The complete assessment of the district for the year 1890-91, the first year in which the new assessments were paid in the four southern tahsíls, is shown in the margin. Of the total fixed land revenue demand of the district 83 per cent. is due in December after the kharíf and 17 per cent. in June after the rabi harvest.

Tahsíl.	Total assessment.	Khalsa.
	Rs.	Rs.
Bhiwani	1,07,150	1,07,123
Hansi	1,72,650	1,71,967
Hissar	1,35,105	1,34,436
Fatahabad	1,95,960	1,80,173
Sirsa (fixed)	1,44,574	1,37,950
Total fixed ...	7,55,439	7,31,649
Sirsa fluctuating	28,566	27,010
Grand Total ...	7,84,005	7,58,659

Canal revenue. Owner's rate.

There are three canal systems from which irrigation is carried on in this district:—

Canal revenue. Owner's rate.

(i.) The Western Jumna Canal which runs through Tahsíls Hánsi and Hissár and just into Fatehábád;

(ii.) The Dabwáli Rájbaha of the Kotla Branch of the Sirhind Canal which irrigates a small area near Dabwáli in the Sirsa tahsíl; and

(iii.) Two rájbahás from the Choya Branch of the Sirhind Canal which irrigates the greater part of the area of the Budhláda iláqa.

As already stated the revenue due to canal irrigation from lands irrigated by the Western Jumna Canal formed, prior to the recent Settlement, a portion of the land revenue assessment of the lands in question, in fact they were assessed on their irrigated aspect and had been so since the period of Mr. Brown's Settlement.

The portion of the former lump wet assessment, which should be ascribed to canal irrigation otherwise known as water-advantage, has been calculated thus—

	Rs.
Tahsíl Hánsi	44,136
" Hissár	5,008
Total	49,144

In the recent Settlement the fixed assessment announced was made on the unirrigated aspect of the irrigated lands, and the extra revenue due to canal irrigation is realized by owner's rates (*khush haisyati*). The owner's rates are assessed harvest by harvest by the canal officials. They are crop rates equal in amount to half the occupier's rates which are assessed, and paid in addition to the owner's rates. The charge for canal water is thus divided in two portions:—(1) Occupier's rates which have been paid all along, and which represent the price of water, and (2) a newly imposed owner's rate which represents the increment to the State's share of the half net assets due to canal irrigation. A comparison of the accounts of rent collections in canal villages with those of collections of occupier's rates showed that half the latter rate very approximately represented the increment mentioned above.

The collections of owner's rate for 1890-91, the first year in which the system was in force, stood thus—

	Rs.
Kharíf 1890	47,337
Rabi 1891	57,303
Total	1,04,640

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Canal revenue. Owner's rate.

as against a previous estimated fixed water-advantage of Rs. 49,144. Thus the first year of the settlement in the four southern tahsíls of the district shows an increase of Rs. 2,19,332 in fixed dry land revenue to which has to be added a further increase of Rs. 55,496 in canal revenue in the shape of owner's rates.

In the small canal-irrigated area in Sirsa no owner's rate is paid and as the irrigation has only been introduced since settlement, no fixed water-advantage is paid. Only occupier's rates are paid, and the same is the case on the irrigated area in Budhláda, where no additional assessment was imposed on account of canal irrigation.

Cesses.

The Government cesses levied in the district by a fixed rate on the land revenue demand and collected at the same time as the latter are the local rate, the lambardári cess and the patwári cess. The first is levied at an uniform rate of Rs. 10-6-8 per cent., and the second at one of 5 per cent. of the land revenue demand in all tahsíls.

The rate at which the patwári cess is levied varies in different parts of the district. In the lately settled portion of the four southern tahsíls it has been consolidated and is now Rs. 5-3-4 per cent. of land revenue. In Budhláda it is Rs. 4-0-11 per cent. and in Sirsa Rs. 6-0-4 per cent.

The total cesses per cent. of land revenue stand thus in different parts :—

	Four Southern Tahsíls. *Except Budhláda.*			*Budhláda.*			*Sirsa.*		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Local rate	10	6	8	10	6	8	10	6	8
Lambardári	5	0	0	5	0	0	5	0	0
Patwári	5	3	4	4	11	0	6	4	0
Total ...	20	10	0	20	1	8	21	10	8

All these three cesses are levied on canal owner's rate as well as on fixed dry revenue. There are other cesses leviable by custom in villages, but include little beside *kudi kamíni* or a hearth tax on non-cultivators and sometimes on certain classes of cultivators.

Government estates.

Table No. VII gives statistics of Government Estates which have been already described in the last section of this Chapter. The only area which has been declared a reserved forest under the Forest Act is a portion of the Hissár Government Bir.

Assignments of land revenue. Jágírs.

Table No. XXX gives full detail of all revenue assignments in the district, both *jágírs* and *muáfis*. There are only two *jágírs*. The first consists of 14 villages in the Budhláda Jungle tract, and has already been referred to. The jágírdár is Bhai

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Assignments of land revenue. Jágírs.

Anokh Singh of the Arnauli family, who resides sometimes at Sidhowál in Karnál district and sometimes in Budhláda. The *jágír* was declared at Settlement to be one of the larger estates referred to in Government of India's orders dated 12th February 1851, laying down rules for the *pattidári* or horsemen's shares. The succession to it is not regulated by the rules therein laid down nor does it depend on the status of 1808-9, but is regulated by the custom of the family, though no doubt the status of 1808-9 would be referred to in deciding between the conflicting claims of several collaterals.

The area of the *jágír* villages is 32,051 acres. Of their revenue Rs. 11,712 is taken by the jágírdár and Rs. 38 are *muáfi* in favour of various proprietors. Kulána is the only *khalsa* village with a jama of Rs. 950. Commutation is paid by the jágírdár at the rate of one anna per rupee of revenue, and amounts in all to Rs. 732.

The other *jágir* consists of 7 villages, 154,958 acres in area, situated in the Sirsa Rohi, *viz.*, Dádu, Singhapura, Rámpura, Rewal, Chittah, Pakkah and Dharampur.

The jágírdár at present is Sardár Jíwan Singh, Shahíd, son of Sheo Kirpál Singh, a Sikh Jat, residing at Shahzádpur in the Umballa district. The *jágír* was confirmed by Government of India letter No. 1251, dated 8th February 1856. The total revenue of the *jágír* villages is Rs. 3,455. Of this Rs. 6 is *muáf* in favour of a proprietor, Rs. 36 is paid to the zaildár, and the balance Rs. 3,413 goes to the jágírdár. No *nazrána* is paid, but the *jágír* revenue is collected at the tahsíl and remitted to the jágírdár by the Deputy Commissioner. The villages were held by the Shahzádpur Shahíds when we annexed the country, and they have been allowed to draw the land revenue ever since, but have no jurisdiction over the villages.

Other assignments.

The other assignments are of land revenue remitted in favour of the proprietors themselves, and not assigned by Government to a third party.

They include three main classes—

(*i.*) *Sukhlambari* grants, the nature of which has already been explained;

(*ii.*) Grants for maintenance of institutions of which there are not many in the district; and

(*iii.*) Grants for good service rendered in the Mutiny. Several of the latter have lately been renewed.

CHAPTER VI.

TOWNS AND MUNICIPALITIES.

Chapter VI.

Towns and Municipalities.

General statistics of towns.

At the census of 1891 all places having a population exceeding 5,000 and all Municipalities were classed as towns for census purposes. Under this rule the following places were returned as the towns of the district :—

Tahsíl.	Town.	Persons.	Males.	Females.
Hissár	Hissár	16,854	8,863	7,991
Hánsi	Hánsi	14,085	7,457	6,628
Bhiwáni	Bhiwáni	35,468	18,186	17,282
Fatehábád	Fatehábád	2,848	1,542	1,306
Sirsa	Sirsa	16,415	9,031	7,384
	Ranía	5,110	2,728	2,382
	Ellenábád	2,311	1,286	1,025
	Rori	3,490	1,866	1,624

The two last were classed as towns merely because they were managed by Municipalities, but these have now been abolished with effect from April 1st, 1891, and they have in fact no claim to be regarded as towns.

The distribution by religion of the population of these towns and the number of houses in each are shown in Table XVIII. Further particulars will be found in the District Census Report.

The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, Municipal Government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Hissár town. Description.

The town of Hissár lies in north latitude 29° 9′ 51″ and east longitude 75° 45′ 55″ and contains a population of 16,854 persons, an increase of 19 per cent. on the population returned at the census of 1881. It is situated on the Western Jumna Canal 102 miles west of Delhi and is a station on the Rewari-Ferozepore Branch of the Rájpútána-Malwa Railway. The country in the immediate neighbourhood is well wooded, and numerous fruit gardens surround the town. The town itself is completely surrounded by an old wall with four gates, *viz.*, the Delhi and Mori to the east; the Taláki to the west; and the Nagori to the south. The streets are wider and less tortuous than in most native towns. The houses of the trading class inside the town are generally well built, and one of the main streets, together with a square called the "Katra," present quite an imposing appearance.

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Towns and Municipalities.

Hissár town. Description.

Straggling suburbs stretch irregulary beyond the wall, towards the east and south-east and are mostly composed of houses of an inferior description. The three main ones are known as the Dogars' Malis' and Ghosis' mohallas from the names of the castes who inhabit them. The canal runs a short distance to the south of the town walls and is crossed by four bridges, three of masonry and one wooden. To the south of the canal itself runs the Railway.

The Civil Station containing the residences of the District Officials stationed here, is long and straggling, and lies to the south of the Railway; but a few of the European residents live in or near the city. The District Kacheri and Church are in the middle of the Civil Station and the Railway Station is near them.

Some very fine trees have been in former days planted along the Station roads with the help of canal water and operations in the same direction are being carried on vigourously at the present time.

The Police lines are at the extreme east end of the Civil Station, the western end of which is situated within the limits of the Government Cattle Farm. There is a good water-supply from wells in the city and there are numerous ghâts for bathing and washing on the canal bank. The main town is well above the level of the canal water and the climate is on the whole salubrious.

The Hissar Cattle Farm described at page 204 is celebrated all over India. It is managed by a Superintendent (an officer in the Commissariat Department) whose charge extends over an estate of 42,498 acres, chiefly land laid down in pasturage. The farm supplies bullocks for Commissariat purposes for the whole of Upper India. Bulls for breeding purposes are also reared here and distributed all over the Punjab. Mule and sheep breeding is also carried on.

Antiquities.

The principal antiquities in the neighbourhood of the place have already been described. Within the walls the chief object of antiquarian interest is the Juma Masjid. From an inscription in it it would appear to have been built by one Amir Muhammad in 1535 A. D. in the reign of the Emperor Hamayun. There are numerous other mosques in the town.

The Gujari mahal, and the palace of Firoz Shah inside the fort, on the ruins of which now stands the residence of the Superintendent of the Cattle Farm, have already been described.

The underground apartments of the palace stil exist in a good state of preservation. It is said that these apartments were so arranged that a stranger wandering among the dark passages which connected them, would inevitably be drawn towards a small and dark room in the centre, to which, if he tried to extricate himself, he would invariably return.

Chapter VI.

Towns and Municipalities.

History.

An account of the founding of Hissár by Firoz Shah Tuglak has been already given in Chapter II. Prior to its foundation Hánsi had been the principal town of the neighbourhood. The new town, however, becoming the political and fiscal centre of the district, soon supplanted Hánsi in importance, and for many years continued to be the favourite resort of the Emperor, who made it the starting point for his hunting expeditions along the banks of the Ghaggar. The *débris* of Firoz Shah's town are still visible in the mounds and broken bricks and tiles which lies scattered profusely on the plain to the south of the modern city; and tombs and temples still remain standing to tell of bygone splendour. These remains cover a wide area. During Muhammad Shah's reign at Delhi, Shahdád Khan, resident of Kasur, was Nawáb of Hissár Firozah for 30 years, *i. e.*, from 1707 to 1737 A. D. He was succeeded by three others, who ruled 22 years, *i. e.*, till 1760.

In 1747 disturbances arose which attracted the attention of the Sikhs to this portion of the Punjab. They plundered the town on several occasions between 1754 and 1768. In 1769 Nawáb Taj Muhammad Khan became ruler of Hissár, which he governed for three years, being succeeded by Nawáb Najaf Khan. The Muhammadans were defeated at the battle of Jind by Rája Amar Singh of Patiála, who established his rule at Hissár and erected a fort, now known as the old jail.

In 1783 the terrible *chálisa kál* or famine completed the ruin which the inroads of marauding Sikhs had begun, and depopulated the town, which did not recover its prosperity for some twenty years after. About this time the Muhammadan rule at Delhi lost its vitality, and the Mahrattás appeared on the scene. This period was one of constant strife in which the famous adventurer George Thomas, the Sikhs and the Mahrattás alternately gained the upper hand.

Thomas took possession of an old mosque outside the town and converted it into a fortified residence for himself. It is now known as the "*Jeház,*" a corruption of George Thomas' Christian name. The old inhabitants began gradually to return and a new town sprang up. In 1802 Hissár passed to the British. Since then its history has been uneventful except for the terribly dark tragedy which occurred here in the Mutiny.

Municipality. Taxation and trade.

The Municipality of Hissár was first constituted in 1867. It is now a Municipality of the second class. The Committee consists of 10 elected and 5 nominated members; among the latter is the Civil Surgeon, who is at present the President. For election purposes the Municipality is divided into 8 wards.

Table No. XLV shows the income of the Municipality for the last fifteen years. It is chiefly derived from octroi levied under the usual rules on goods brought into the Municipality for consumption or retail sale.

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Towns and Municipalities.

Municipality. Taxation and trade.

There is no special manufacture worth noticing. The trade is not extensive nor has it been fostered by the Railway. In fact the latter by promoting the through transit of goods between east and west has tended to destroy whatever importance Hissár may have had as a centre of the previous traffic along the Delhi-Sirsa road. The imports are only for the purpose of supplying the local demand and the exports consist of only a certain amount of surplus local produce together with some grain brought for export from the Patiála territory and the volume of these have to some extent no doubt increased as a consequence of the extention of the Railway, the town having been brought into closer connection with other markets.

Population and vital statistics.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.	Increase per cent. on population of 1868.
Whole town ...	1868	14,133	7,911	6,222	...
	1881	14,167	7,827	6,340	0
	1891	16,854	8,863	7,991	19
Municipal limits ...	1868	14,133	...	...	...
	1875	14,162	...	...	0
	1881	14,167	...	...	0
	1891	16,854	...	...	19

The population as ascertained at the enumerations of 1868, 1875, 1881 and 1891 is as per margin.

It is difficult to determine the precise limits within which the enumerations of 1868 and 1875 were taken.

The details in the margin give the population of the main town and suburbs. The increase in population is to be attributed no doubt to the increase of local trade in consequence of the opening of the Railway.

Town or suburb.	Population.		
	1868.	1881.	1891.
Hissár town ...	...	13,251	16,598
Civil Lines	...	525	...
Commissariat Lines	14,133	391	...
Suburbs	...	...	256

The constitution of the population by religion and the number of occupied houses are shown in Table XVIII. Details of sex will be found in the Census Tables of the District.

The annual birth and death rates per mille of population since 1868 are given below, the basis of calculation in each case being the figures of the most recent census.

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Towns and Municipalities.

Population and vital statistics.

Year.	Birth-rates.			Death-rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868	...	...	...	6	7	5
1869	...	...	...	72	70	73
1870	12	13	11	43	42	44
1871	24	26	22	44	44	44
1872	23	14	9	38	37	40
1873	21	10	10	28	28	28
1874	35	19	16	34	35	34
1875	33	19	14	44	41	48
1876	35	18	17	36	33	38
1877	30	15	14	34	32	37
1878	27	16	11	81	82	79
1879	18	10	8	45	45	45
1880	22	12	9	25	29	22
1881	31	17	14	37	37	36
1882	33	18	15	35	46	33
1883	43	26	18	48	47	49
1884	41	24	17	54	54	53
1885	34	18	15	39	40	39
1886	36	19	17	31	30	33
1887	33	20	14	43	42	45
1888	33	18	15	30	29	35
1889	27	15	12	29	29	29
1890	32	16	16	33	30	38
1891	28	14	14	25	26	25
Avreage	28	15	13	37	37	37

Institutions and buildings.

The only noteworthy public institutions are the Hospital and the School which have already been described. The town itself contains the usual Tahsíl and Thána buildings and the District Jail is situated between the town and the Railway.

Hánsi Town. Description.

Hánsi is a town of 15,190 inhabitants situated in latitude 29° 6′ 19″ north and in longitude 76° 0′ 19″ east. Its population has increased by 19 per cent. since the census of 1881.

It lies on the Western Jumna Canal and on the Delhi-Sirsa road, 16 miles to the east of Hissár. The canal-irrigation has promoted the growth of trees and the land immediately round the town is well-wooded. The town is surrounded by a brick wall with several gates and loop-holed and bastioned for defence. The houses are mostly of bricks, but the buildings generally are not equal to those of Hissár. There are two wide streets running through the town and crossing one another at right angles. The other streets are narrow and winding. The drainage of the town is carried by a channel dug for the purpose and called the Ganda Nála into a *johur* or depression on the west of the town.

To the north of the town lies the Fort on a huge mound. It was dismantled in great part after the Mutiny and the materials sold by auction. The only parts of the walls now remaining are the northern curtain face and a gate with side wings in the southern wall.

The Barsi gate of the town has been lately restored by the Municipal Committee and now presents an imposing appearance.

The numerous architectural remains in or near Hánsi have been dealt with in Chapter II.

Chapter VI.

Towns and Municipalities.

History.

The fort and the ancient town are probably two of the oldest places in India. As already stated in Chapter II, it was an important stronghold in the time of the early Mussalmán invasions of India and was held by the advanced posts of the Chauháns of Ajmere and Sámbhar.

Rai Pithaura is locally said to have been the founder of the fort, but although he probably made it an important place and greatly strengthened it, it was certainly in existence long prior to his time.

Prior to the foundation of Hissár in 1354, Hánsi, under Hindús and Muhammadans alike, was a centre of local administration and the chief town of Hariána. In the famine of 1783 it shared the fate of the rest of the district, and lay almost deserted and in partial ruin for several years. In 1795 it became the head-quarters of the adventurer George Thomas, who had seized upon the greater part of Hariána. From this period the town began to revive. On the establishment of English rule in 1802, the town was selected as a site for a Cantonment, and for many years a considerable force, consisting principally of local levies, was stationed there. In 1857, however, these levies broke into open mutiny, murdered every European upon whom they could lay hands, and combined with the wild Rájpút tribes of the district in plundering the country. On the restoration of order, it was not thought necessary to maintain the Cantonment, the houses of which have since fallen into decay.

Population and vital statistics.

The population as ascertained at the enumerations of 1868, 1875, 1881 and 1891 is shown below :—

Limits of enumeration.	Year of census.	Persons.	Males.	Females.	Increase per cent. on population of 1868.
Whole town...	1868	13,563	6,958	6,605	...
	1881	12,656	6,588	6,068	...
	1891	15,190	8,067	7,123	...
Municipal limits	1868	13,563	...	...	...
	1875	12,210	...	...	—10
	1881	12,656	...	...	—7
	1891	15,190	...	...	+12

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The details in the margin give the population of the main town and suburbs.

Town or Suburb.	Population.		
	1868.	1881.	1891
Hánsi town	13,563	11,205	14,085
Mandi		802	...
Minor Suburbs ...		59	...
Suburbs	...	...	1,105

It would appear that the enumeration of 1868 included the population of all the outlying *dhanis* which was not included in those of 1875 and 1881.

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Towns and Municipalities.

Population and vital statisics.

The increase of population between 1881 and 1891 is to be attributed to the construction of the Railway which has stimulated the local trade, especially the export of the surplus canal produce.

The constitution of the population by religion and the number of occupied houses are shown in Table XVIII. Details of sex will be found in the Census Tables of 1891. The annual birth and death rates per mille of population are given below, the basis of calculation being in every case the figures of the most recent census.

Year.	*Birth-rates.*			*Death-rates.*		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868	...	...	...	11	11	16
1869	...	...	...	32	33	36
1870	25	27	23	44	39	31
1871	36	39	32	52	51	56
1872	32	17	15	39	40	50
1873	26	14	12	27	27	40
1874	36	20	17	30	30	39
1875	40	20	19	37	35	50
1876	40	21	19	38	34	23
1877	31	16	15	23	26	32
1878	22	11	11	61	59	43
1879	18	9	9	44	45	42
1880	30	16	14	25	25	24
1881	33	17	17	30	30	35
1882	31	18	13	27	25	29
1883	32	15	16	24	24	25
1884	37	20	18	38	38	38
1885	20	12	9	33	33	33
1886	28	15	13	33	32	34
1887	34	18	16	36	33	39
1888	39	21	18	30	31	29
1889	41	22	19	28	27	29
1890	46	25	21	54	55	53
1891	36	18	18	35	34	37
Average	31	17	14	33	33	33

The actual number of births and deaths registered during the last six years is shown in Table XLIV.

Municipality. Taxation and trade.

The town has no foreign trade and the remarks which were made in the case of Hissár apply to this town also. The export is of merely local produce and the import for local consumption. The Railway has abolished any through trade that there once may have been, though it has probably increased the volume of local trade. There are no manufactures.

The Municipal Committee consists of 6 elected and 3 nominated members; among the latter is the Tahsíldár who is the President of the Committee. The income for the last six years is shown in Table XIV. It is derived chiefly from octroi under the usual system.

Public buildings.

The public buildings consist of the Tahsíl, Thana, Dispensary, School-house and Sarai near the Railway station. There is a dâk bungalow as well as a canal rest-house in the vicinity of the town.

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Towns and Municipalities.

Bhiwáni town. History and description.

The town of Bhiwáni lies in latitude 28° 46′ 0″ north and longitude 76° 11′ 45″ and is situated at a distance of 36½ miles south-east of Hissár. It has a population of 35,487 as against 33,762 in 1881, an increase of 5 per cent. The city may be said to be a creation of the British *regimé*. At the beginning of the present century, when the Delhi Territory came under British rule, Bhiwáni was an insignificant village. The tradition runs that one Nim, a Rájpút, founded the village in honour of his wife Bahni, who had saved his life from treachery, and called it by her name.

Bhiwáni was the first place taken by the force which accompanied the Honourable Edward Gardiner when he was deputed to restore order in Hariána in 1810 A. D.

In 1817 Mr. William Fraser, Political Resident at Delhi, selected the village for the site of a *mandi* or free market. Up to that time the seat of the commerce of the neighbourhood had been the town of Dádri, a few miles to the south-east of Bhiwáni, and at that time under the rule of an independent Nawáb. The estates of the Nawáb were confiscated in 1857 on account of his rebellion at the time of the Mutiny, and were bestowed upon the Rája of Jínd as a reward for fidelity. The exactions and excessive duties extorted by the Nawáb were a source of constant fear and annoyance to the resident traders; and upon the establishment of a mart at Bhiwáni all the principal firms at once transferred their business thither. The rise of the city to importance was rapid. It was, till recently, the main channel through which all the trade from Bikaner, Jaisalmer, Jaipur and other states of Rájpútána has flowed into Hindustán, and the principal mercantile firms of every part of Southern India had agents or *gumáshtas* there. The opening of the Rájpútána Railway diverted its trade, and enormously decreased its commercial importance. The construction of the Rewári-Ferozepore Railway has to a large extent restored it to its former position as will be noticed below. The town stands in a depression in the midst of a loamy plain rising into sand-hills on the west.

The site was selected at the first founding of the orginal village in order to ensure a supply of water for the village tank. The plain round the town, in the absence of well or canal irrigation is, except in the immediate vicinity of the town and in favourable seasons, bare of trees. Even round the town, containing though it does a large number of wealthy merchants, there is not a single garden of any pretensions. Owing to the rapidity with which the town is increasing in size, it became necessary some years ago to throw back the old enclosing wall for a considerable distance, so as to allow room for extension. The new wall is passed by 12 main gateways. The vacant space between the new and old walls is rapidly being covered with mud hovels and enclosures, huddled together with no order or arrangement. The houses in the older part of the town are built of brick and are frequently

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Towns and Municipalities.

Bhiwáni town. History and description.

several storeys high. Some of the *havelis* belonging to the merchants are fine imposing looking structures. Good streets from 15 to 40 feet wide, extend through the town in all directions. The larger are well metalled with *kankar*, the smaller are generally unpaved and sandy. There are open outer drains on both sides of the streets; but the situation of the town being lower than the surrounding country, great difficulties lie in the way of organizing a complete drainage system. Most of the drainage at present finds its way into tanks, which are to be found both inside and outside the town, and form almost the sole supply of drinking water. The largest of these tanks is outside the old town, but inside the new walls. A suggestion has been made for the formation of a public garden in its vicinity. The water-supply is deplorably bad. The wells are 60 feet deep, and the water in them is generally brackish and undrinkable. There are 82 inside and 19 outside the town, but only 26 are fit for use; in some of these even the water becomes offensive and undrinkable in the hot weather, or runs dry altogether. The only other water obtainable is from the *johurs* or water holes already mentioned, of which there are 9 within and 17 outside the town. The greater part of them are merely irregular pits, out of which the soil has been removed for making bricks. The majority of them, however, are freely used by the inhabitants.

Population. Vital statistics.

The population as ascertained at the enumerations of 1868, 1875, 1881 and 1891 is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.	Increase per cent. on population of 1868.
Whole town. ...	1868	32,254	18,228	14,026	
	1881	33,762	17,631	16,131	
	1891	35,487	18,202	17,285	
Municipal limits	1868	32,254	...	...	...
	1875	33,220	...	...	+ 3
	1881	33,762	...	...	+ 5
	1891	35,487	...	...	+19

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were made.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XVIII.

The large preponderance of Hindús is accounted for by the fact that the agricultural proprietors are Hindu Rájpúts and the trading classes, the most important element in the population, Hindu Baniyás.

The increase in population is to be attributed as in other cases to the construction of the Railway, which in the case of Bhiwáni has stimulated local imports and exports, and also the through trade from the East and from Lower India to the Native States of Rájpútána.

Details of sex will be found in the Census Tables. The annual birth and death rates since 1868 are given below, the basis

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Towns and Municipalities.

Population. Vital statistics.

of calculation being in every case the figures of the most recent census.

Year.	Birth-rates.			Death-rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868	...	...	...	15	15	15
1869	...	...	...	34	33	36
1870	47	45	50	29	28	31
1871	55	51	60	52	49	56
1872	47	24	23	43	41	50
1873	44	22	22	36	54	40
1874	55	29	26	35	31	39
1875	43	23	20	45	41	50
1876	39	21	18	22	21	23
1877	40	21	18	33	34	32
1878	35	19	16	45	46	43
1879	31	17	14	42	42	42
1880	39	20	19	23	22	24
1881	42	22	20	33	32	35
1882	42	23	19	27	28	25
1883	42	21	21	32	33	31
1884	43	22	20	31	29	32
1885	35	18	17	35	35	35
1886	40	22	18	24	24	23
1887	36	20	16	38	39	37
1888	39	21	18	32	32	32
1889	38	20	18	41	40	42
1890	36	20	16	54	53	55
1891	34	18	16	42	43	41
Average	41	22	19	36	35	36

The actual number of births and deaths is shown in Table No. XLIV.

Municipality and taxation.

Bhiwáni is a Municipal town. The Municipality is of the second class. The Committee consists of 10 elected and 5 nominated members, among the latter is the Tahsíldár who is President of the Committee. The Municipal income is raised principally from octroi levied on imports for local consumption or retail sale. Table XLV shows the income for the last six years.

Trade.

The construction of the Railway has to some extent damaged the through trade of the place between the districts round Delhi and the parts towards the north-east about Sirsa, as this now goes by rail direct, but that to Shekhawati, Bikaner and other States in Rájpútána has developed largely and Bhiwáni is at present probably the chief centre of the trade. The principal staples of this trade are wheat, flour, sugar, cotton goods and iron. Imports for local consumption in the neighbourhood and exports of local surplus produce also pass through Bhiwáni and there is a large retail trade with surrounding villages. The construction of the Jodhpur-Bikaner Railway will probably be a considerable blow to the Rájpútána trade. The traders of the town are most enterprising; a cotton press and a steam mill for flour and oil have been established, and firms having partners resident in Bhiwáni are found in almost every large town in India.

The only manufacture in Bhiwáni is that of brass vessels which has been already referred to.

Chapter VI.

Towns and Municipalities.

Institutions. Public buildings.

The principal institutions of the town of Bhiwáni are the School which is a fine large roomy building and the Dispensary. The remaining public buildings are the new fortified Tahsíl outside the town, the Post Office, the Police Station and a fine building used both as a district rest-house and a Committee Hall.

The Railway runs a short distance from the town on the south side.

There are two fine Dharmsálas near the town which owe their existence to the liberality of local merchants. There is also a fine new temple and Dharamsála on the circular road round the town as well as numerous other temples.

Fatehábád. Description.

Fatehábád is a small Municipal town of 2,848 inhabitants situated in latitude 29° 3′ north and longitude 75° 30′ east, 30 miles to the north-west of Hissár. Its population has been gradually decreasing for many years. It is situated on ground somewhat above the level of the surrounding country, and on the east is a large *jhil* which is filled in the rains. The adjacent country to the north, north-east and east is well wooded and is irrigated by artificial cuts, and by natural flow from the Joiya stream which is a few miles distant. The main town is surrounded by a wall which is to a great extent dismantled, except near the fort which forms the east end of the town. There are two main streets or bazars which are paved and run at right angles to each other. There are two gates at one end of each street, known as the Hissár and Rattia gates. A considerable portion of the main town inhabited by traders consists of good masonry houses, the houses of the Rains who form a considerable agricultural element in the population of the main town, are principally of mud. The drainage of the town owing to its high position is easily carried off by the side drains in the streets and the water supply from wells is good. There are several outlying hamlets (*dhánis*) and the separate village of Basti Bhimán is close to the main town.

History.

As already narrated the town was founded by the Emperor Firoz Shah, and named after his son Fateh Khan. There were three other forts built at the same time by Firoz Shah in the neighbourhood of Fatehábád and named after his other three sons, Muhammadpur, Zafarábád and Razábád; villages bearing the above names still mark the sites, but the forts have long ago disappeared. At the opening of the present century, Fatehábád was the seat of the Bhatti Chieftain Khan Bahadur Khan who has been alluded to elsewhere.

The Rains were originally proprietors of the lands surrounding the town, but lost their status for default in payment of Government revenue. The estate now belongs to Lala Sohan Lal, the Government Treasurer of Hissár. The *lát* or pillar of Firoz Shah and his fort are the principal antiquities of the place and have already been referred to. The latter must

have been a place of great strength originally. It stands on a slight eminence overlooking the town on the east side at the head of one of the two bazars.

Population. Vital statistics.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.	Increase per cent. on population of 1868.
Whole town ...	1868	3,175	1,818	1,357	...
	1881	2,922	1,613	1,379	...
	1891	2,848	1,542	1,306	...
Municipal limits	1868	3,175	...	...	...
	1875	3,084	...	...	3
	1881	2,992	...	...	6
	1891	2,848	...	...	11

Population has slightly decreased within the last ten years. The population as ascertained at the enumerations of 1868, 1875, 1891 and 1881 is shown in the margin.

Town or Suburb.	Population.		
	1868.	1881.	1891.
Fatehábád town ...	3,175	2,320	2,053
Basti Thákur ...		672	389
Basti Nai and Basti Talwandi.	...	...	332
Dhani Thoba	...	...	74
Total ...	3,175	2,992	2,848

The details in the margin give the population for the main town and suburbs.

The constitution of the population by religions and the number of occupied houses is shown in Table No. XVIII. Details of sex will be found in the Census Tables.

As will be shown below, the town has been gradually losing its trade and sinking to the level of a large agricultural village and this accounts for the continuous decrease in population.

Year.	Birth-rates.			Death-rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1891... ...	34	18	16	25	24	27

The birth and death rates for 1891 are given below, the basis of the calculation being the figures of the recent census.

Municipality and taxation.

Fatehábád is a Municipality of the second class. The Committee consists of 7 nominated and 2 *ex-officio* members, the latter of whom are the Deputy Commissioner and the Tahsíldár who are President and Vice-President of the Committee respectively. The income is derived mainly from octroi.

Trade.

Formerly Fatehábád, from its position on the direct route between Delhi and Sirsa, was to some extent a trade centre for the export of the surplus produce of the Náli tract, but the construction of the Rewári-Firozpur Railway, which instead of running through Fatehábád direct runs 11 or 12 miles to the west, has almost entirely diverted the trade from the town, and it now to a large extent makes direct for the Railway at Bhattu, the nearest station 11½ miles from Fatehábád. The construction of the

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Towns and Municipalities.

Trade.

new Sirsa Indri Canal which will run not far from the town, may perhaps revive some of its importance as a trade centre. At present it is gradually but steadily losing its commercial character. The trade is principally a retail one with the surrounding villages.

The only noticeable manufacture is that of *kupás* or leathern jars for holding oil, *ghi*, &c., which are made by the Dabgar caste.

Institutions.

The principal institutions are the Dispensary outside the town and the School inside the fort. There is also a rest-house on the fort eminence. There is also a Tahsíl inside the town below the fort, but a new one is about to be built on the fort. The Thána is outside the town.

Sirsa town. History.

The following account of the rise of the present town of Sirsa is taken from Mr. Wilson's Settlement Report:—

"In 1837 A.D. the site of the town of Sirsa, once a populous and flourishing mart, was wholly deserted. There was no village, not even a single inhabited hut, though the brick walls of scores of houses, uninhabited since the famine of 1783, were still standing. But the traditions of its former prosperity were not forgotten, and numerous merchants residing in the neighbouring Rájpútána States repeatedly urged Captain Thoresby to restore the town. Soon after assuming charge of the district he took up the scheme and applied for sanction, and the Lieutenant-Governor in according his hearty approval remarked that the recovery of the Bhatti territory from a state of waste and its conversion into a populous country was the principal object contemplated in the nomination of a separate Superintendent for that tract, and that the restoration of the old town of Sirsa was likely to greatly further this object. In January 1838 Captain Thoresby called together the merchants and others who wished to settle in the new town, and made a commencement in the uninhabited jungle to the east of where the old town of Sirsa was. This site was chosen because of the good quality of the water, the number of old masonry wells in the neighbourhood, the proximity of the old fort with its inexhaustible supply of good burnt bricks, and the associations and traditions connected with the old town of Sirsa. The high, thick jungle which then covered the site was cleared away, the lines of the walls and streets were marked out by bamboos and flags, and work was at once commenced by a large gang of convicts and numerous free labourers. The town was laid out as a square of 2,800 feet side, crossed by broad streets at right angles to each other, and thus presents an appearance of regularity very seldom seen in an Indian town. A ditch and rampart were made round it in order to afford the protection which the merchants thought necessary in the state of the country; building sites were allotted to the numerous applicants and notwithstanding such difficulties as were caused by the drought of 1838 and a visitation of cholera, within a year many hundreds of buildings had been

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Sirsa town. History.

finished and the foundations of about 2,000 altogether had been laid, the total cost to Government being only about Rs. 6,000. The town continued to grow in size and importance as the surrounding country became more fully colonised. It was soon made the head-quarters of the Bhatti territory and became the great emporium for the trade of the neighbourhood, and by collecting large stores of grain made the country much safer against sudden scarcities."

The town lies on the south side of the Railway and owing to the circumstances under which it was constructed its streets are broad and regular. Owing to the arid nature of the country and the want of irrigation there are few trees round the town or in its immediate neighbourhood. In addition to the native town there is a large Railway settlement on the north side of the line containing the residences of the Railway officials and subordinates.

Antiquities.

There are numerous antiquities in and around Sirsa, relics of its ancient predecessor, the town of Sarsúti. The most remarkable is the old fort, a large irregular mound to the north-west of the town, and now full of ancient bricks, the *débris* of the original fort. It is one of the oldest places in India. The history of Sarsúti has been given in a previous chapter. There are numerous Hindu temples and Mussalmán mosques and tombs around the town.

Population. Vital statistics.

Year of census.	Persons.	Males.	Females.	Increase per cent. on population of 1868.
1868	11,000	6,271	4,729	...
1875	12,807	7,211	5,596	16
1881	12,292	6,711	5,581	12
1891	16,415	9,031	7,384	49

The population of the town as ascertained at the enumerations of 1868, 1875, 1881 and 1891 is shown in the margin.

Between 1881 and 1891 the population of the town increased by 33 per cent. This large increase is to be traced no doubt as in other cases to the expansion of trade caused by the construction of the Railway and the general development of the tract of which it is the centre. The constitution of the population by religion and the number of occupied houses are shown in Table No. XVIII. It will be seen that as in the somewhat similar trade centre Bhiwáni, Hindús predominate largely.

Details of sex will be found in the Census Tables.

The annual birth and death rates from 1869 are given below. The basis of the calculation in each case being the population by the most recent census. The actual births and deaths for the last six years are given in Table No. XLIV.

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Population. Vital statistics.

Year.	Birth-rates. Persons.	Birth-rates. Males.	Birth-rates. Females.	Death-rates. Persons.	Death-rates. Males.	Death-rates. Females.
1868	...	...	...	...	...	...
1869	...	...	...	36	...	...
1870	17	16	18	52	42	38
1871	12	11	12	11	10	11
1872	23	13	11	...	...	...
1873	31	18	13	24	25	23
1874	45	24	21	35	30	42
1875	43	20	23	48	41	58
1876	33	18	15	29	27	32
1877	31	27	35	27	24	30
1878	31	17	14	76	70	81
1879	15	8	6	33	35	31
1880	25	13	12	17	18	15
1881	23	12	11	21	20	23
1882	16	10	6	20	22	19
1883	44	25	19	26	26	27
1884	28	15	13	30	34	26
1885	32	19	13	26	26	27
1886	40	20	20	22	21	22
1887	33	20	13	51	51	51
1888	36	20	16	39	37	40
1889	42	24	18	37	35	39
1890	43	23	20	40	39	41
1891	34	19	15	30	30	30
Average	29	16	13	30	29	32

Municipality and taxation.

Sirsa is a Municipality of the second class. The Committee consists of 6 elected and 3 nominated members, of whom the Sub-divisional Officer is one. He is also President of the Committee. The income is mostly from octroi. Table No. XLV gives details for the last 16 years.

Trade.

Formerly Sirsa was a centre of the through trade between Delhi on the east and Karáchi and Multan on the west; but the extension of Railway communications has diverted this trade. Sirsa has, however, always been a centre of the export trade to the States of Rájpútána, and, as in the case of Bhiwáni, the Railway has fostered this. Very many of the traders of Sirsa are Baniyás from Rájpútána.

The town is also of course a centre for the distribution of goods imported for local consumption in the neighbourhood and for the collection and export of grain produced locally in years of good harvest. Altogether the town is flourishing. There are no manufactures worthy of notice.

Public buildings and institutions.

The principal public institutions are the School and Dispensary and the Municipal Hall. The other public buildings are the Sub-divisional Officer's Kacheri which formed the old District Kacheri; near it is the Tahsíl and both are north-east of the town on either side of the Railway. There is also a Thana, a District rest-house and a Police rest-house. Inside the town is a Gurudwara supported by the Sikhs and a large masonry building called the Katra and intended for a market place. A large and handsome mosque has been recently built by the Mussalmáns of Sirsa and the neighbourhood.

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Ránia.

Ránia is an old Bhatti village in the valley of the Ghaggar. It was formerly the seat of the Bhatti Nawáb and remained inhabited all through the time of the anarchy which preceded British rule. It has not much trade and is simply a large village. The majority of the inhabitants are Mussalmáns, chiefly Rains, Joiyas and Bhattis engaged in the cultivation of the rice and wheat lands of Ránia and the neighbouring villages.

The Municipality, which was of the second class, was abolished with effect from April 1st, 1891. Statistics of the income up to that date are given in Table XLV.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

HISSAR DISTRICT.

(INDEX ON REVERSE.)

STATISTICAL TABLES.

Table No. II.—showing DEVELOPMENT (by quinquennial periods).

1	2	3	4	5	6	7
DETAILS.	1863-69.	1873-74.	1874-79.	1885-86.	1889-90.	1890-91.
Population	484,681	...	484,681	660,648	672,569	776,006
Cultivated acres	1,346,836	1,407,818	1,161,761	2,342,644	2,488,617	2,530,647
Irrigated acres	90,589	95,178	105,727	46,535	72,261	79,286
" from Government works	53,978	56,744	86,014	44,531	67,414	75,093
Assessment, land revenue, Rs.	4,30,044	4,27,825	4,27,712	6,01,711	6,12,280	7,84,005
Revenue from land, Rs.	3,83,963	4,26,929	4,24,157	5,62,664	5,97,459	7,58,659
Gross revenue, Rs.	4,42,322	4,29,041	5,25,398	7,27,802	7,55,675	8,12,179
Number of Kine	86,706	147,140	94,500	408,936	528,875	533,218
" " sheep and goats	56,236	88,107	80,302	213,605	200,121	206,222
" " camels	12,689	13,561	6,690	34,076	37,744	38,708
" " buffaloes	...	...	...	83,128	101,140	103,167
Miles of metalled roads	} 499	31	42	10	21	21
" " unmetalled roads		469	509	890	870	870
" " railways	...	...	...	108	122	122
Police staff	599	568	548	703	670	670
Prisoners convicted	1,406	1,333	1,821	1,740	1,594	1,709
Civil suits, number	1,742	2,717	2,774	3,764	3,385	4,109
" value in rupees	1,24,164	1,65,137	1,69,725	2,94,000	3,27,011	2,88,579
Municipalities, number	...	3	6	10	8	8
" income in rupees	49,866	81,749	50,958	1,05,414	1,15,887	98,180
Dispensaries—number of	2	2	4	7	8	8
" —patients	12,733	12,886	25,129	48,059	63,937	66,508
Schools—number of	24	25	26	41	52	51
" —scholars	1 094	1,216	1,348	2,142	1,886	1,885

NOTE.—Sirsa Sub-Division added to this District on 1st November 1884 and the Budhláda tract on 1st March 1869.

Table No. III,—showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
	Annual rainfall in tenths of an inch.																									
Rain Gauge Station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	Average.
Hissár	90	224	86	102	109	104	285	117	109	233	244	137	174	127	144	183	119	99	171	259	193	215	150	152	113	161
Hánsi	101	237	94	90	153	111	293	133	93	218	176	128	237	144	116	197	156	112	182	205	117	223	140	123	173	158
Bhiwáni	84	197	77	92	129	131	276	174	114	346	147	91	170	133	165	203	109	135	205	395	101	178	160	128	193	165
Fatehabad	97	260	95	61	133	111	245	155	75	186	225	108	144	120	164	294	109	154	227	167	127	277	150	156	165	162
Sirsa	148	162	98	130	133	110	183	157	111	194	191	126	234	115	89	263	135	145	180	40	90	170	120	135	164	145

Table No. IIIA,—showing RAINFALL at HEAD-QUARTERS.

1	2	3
	ANNUAL AVERAGE.	
MONTHS.	Number of rainy days in each month of past years.	Rainfall in tenths of an inch in each month for 25 years.
January	1·4	6·0
February	1·2	4·9
March	1·4	6·0
April	0·5	2·4
May	1·6	6·0
June	3·4	15·6
July	6·3	50·3
August	5·6	43·8
September	3·0	18·8
October	0·4	1·4
November	0·1	0·8
December	0·8	5·3
1st October to 1st January	1·3	7·5
1st January to 1st June ...	6·1	25·3
1st June to 1st October ...	18·3	128·5
Whole year	25·7	161·3

Table No. IIIB,—showing RAINFALL at TAHSIL STATIONS.

1	2	3	4	5
	AVERAGE FALL IN TENTHS OF AN INCH FROM 1866 TO 1890.			
TAHSIL STATIONS.	1st October to 1st January.	1st January to 1st June.	1st June to 1st October.	Whole year.
Hissár	7·5	25·3	128·5	161·3
Hánsi	6·4	28·4	123·4	158·3
Bhiwáni	7·6	24·2	133·6	165·4
Fatehabad	7·4	27·4	126·7	161·5
Sirsa	8·2	23·9	112·8	144·9

Table No. V,—showing the DISTRIBUTION of POPULATION.

1	2	3	4	5	6	7
		DETAIL OF TAHSILS.				
DETAILS.	District.	Hissár.	Hánsi.	Bhiwáni.	Fateh-abad.	Sírsa.
Total square miles, 1890-91 (according to village papers)	5,188	810	799	749	1,179	1,651
Culturable square miles, 1890-91	930·4	123·8	104·1	111·2	231·9	359·4
Cultivated square miles, 1890-91	3,954·1	592·6	645·7	600·2	878·3	1,237·3
Square miles under crops (average 1885-86 to 1890-91) ...	2,327·6	329·4	441·2	345·0	563·2	648·8
Total population 1891	776,006	122,299	165,689	127,794	181,638	178,586
Urban population 1891	96,581	16,854	14,085	35,468	2,848	27,326
Rural population 1891	679,425	105,445	151,604	92,326	178,790	151,260
Total population per square mile (1891)	149·6	150·0	207·4	170·6	154·0	108·2
Rural population per square mile (1891)	131·0	130·2	189·7	123·3	151·6	91·6
Towns and Villages. Over 10,000 souls (1891)	5	1	1	2	...	1
Towns and Villages. 5,000 to 10,000 (1891)	1	...	...	...	...	1
Towns and Villages. 3,000 to 5,000 (1891)	19	1	7	3	7	1
Towns and Villages. 2,000 to 3,000 (1891)	24	1	11	5	5	2
Towns and Villages. 1,000 to 2,000 (1891)	162	34	43	16	39	30
Towns and Villages. 500 to 1,000 (1891)	297	60	36	41	75	85
Towns and Villages. Under 500 (1891)	459	37	31	64	137	190
Total	967*	134	129	131	263	310
Occupied houses ... Towns	14,207	2,371	2,263	5,101	399	4,073
Occupied houses ... Villages	86,279	14,209	20,801	11,400	23,074	16,795
Unoccupied houses... Towns	6.580	905	776	3,443	192	1,264
Unoccupied houses... Villages	16,753	2,964	4,862	3,211	4,229	1,487
Resident families (i.e., Chulas.) Towns	21,164	3,899	3,151	7,911	732	5,471
Resident families (i.e., Chulas.) Villages	133,404	20,751	30,698	18,081	34,391	29,483

* NOTE.—In addition to these 38 estates are uninhabited and 4 are included in villages Bas and Aurang Shahpur in the Hánsi Tahsil. The total number of estates is 1,009.

Table No. VI.—showing MIGRATION.

1	2	3	4	5	6	7	8	9	10
			Males per 1,000 of both sexes.		Distribution of immigrants by tahsils.				
Districts.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Hissár.	Hánsi.	Bhiwáni.	Fatahabad.	Sirsa.
Rohtak	13,129	12,127	344	284	826	7,510	3,989	435	369
Gurgáon	3,027	857	414	310	397	804	1,140	233	453
Delhi	1,465	2,180	462	521	249	436	301	155	324
Karnál	3,446	5,942	331	344	465	1,716	203	944	118
Ferozepore	4,270	13,322	446	487	141	68	34	856	3,181
Patiála	31,971	23,235	377	291	2,026	4,343	2,162	14,665	8,775
Jínd	15,167	12,727	340	340	1,182	6,359	6,080	1,010	538
Nábha	2,135	1,106	444	370	87	306	344	714	684
Loharu	2,935	1,730	407	387	324	639	1,762	124	86
N.-W. Provinces	3,390	...	591	...	527	1,183	451	356	873
Rájpútána	60,619	...	476	...	9,671	5,488	12,216	8,237	25,615

Note.—No record of emigrants from Hissár District has been tabulated in the North-Western Provinces.

Table No. VII.—showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10
	District.			Tahsils.					
Religion.	Persons.	Males.	Females.	Hissár.	Hánsi.	Bhiwáni.	Fatahábad.	Sirsa.	Villages.
Persons	776,006	...	...	122,299	165,689	127,794	181,638	178,586	679,425
Males	...	414,909	...	64,709	89,645	67,394	97,036	96,125	363,950
Females	...	...	361,097	57,590	76,044	60,400	84,602	82,461	315,475
Hindús	548,896	294,919	253,977	98,080	133,529	110,163	102,396	104,728	483,597
Sikhs	22,151	11,904	10,247	62	278	50	7,926	13,835	21,360
Jains	5,690	2,908	2,782	916	2,370	811	343	1,250	3,741
Musalmáns ...	199,010	105,041	93,969	23,165	29,506	16,755	70,971	58,613	170,716
Christians	242	130	112	66	6	15	1	154	10
Parsís	17	7	10	10	...	...	1	6	1
Christians other than natives ...	199	109	90	65	3	5	1	125	...
Musalmán Sunni.	197,824	104,480	93,344	23,122	29,489	16,672	70,317	58,164	169,490
" Shíah.	189	121	68	27	16	69	4	73	114

Note.—These figures have been taken from Tables Nos. VI, XVIII, XIX and B of Census 1891.

Table No. VIII.—showing LANGUAGES.

1	2	3	4	5	6	7
		Distribution by Tahsils.				
Language.	District.	Hissár.	Hánsi.	Bhiwáni.	Fatahabad.	Sirsa.
Hindustáni (with its dialects) ...	312,095	65,411	133,748	83,135	20,464	9,337
Bagri	272,320	52,822	31,541	41,015	69,165	77,777
Punjábi	187,350	1,441	385	3,598	91,727	90,199
Jatki	14	5	...	2	...	7
Dialects of vagrants, &c.	1,022	...	...	...	...	1,022
Dogri	4	1	...	3	...	...
Pahari	1	...	...	...	...	1
Turánián dialects	24	9	...	15	...	...
Pashtu	52	5	...	4	6	37
Bengali	30	4	3	1	...	22
Portuguese	4	...	...	...	...	4
Gujráti	17	...	6	2	1	8
Kashmíri	241	236	...	5	...	...
Mahratti (with Dakhni)	2,614	2,298	1	2	272	41
Sindi	5	...	...	...	...	5
Tamil (with Madrasi)	6	...	...	...	...	6
Arabic	2	...	...	1	...	1
Armenian	1	...	...	...	...	1
Farsi (Persian)	10	1	...	...	1	8
English	191	66	4	9	2	110
German	3	...	1	2	...	...

Table No. IX.—showing MAJOR CASTES and TRIBES

1	2	3	4	5	6	7	8	9	10	11	12
Serial No. in Census Table No. XVI.	Caste or Tribe.	Total numbers.			Males by religion.						Proportion per *mille* of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalmán.	Christian.	Parsi.	
	Total population	776,006	414,909	361,097	548,896	22,151	5,690	199,010	242	17	1,000
24	Bania	58,105	30,237	27,868	52,472	1	5,632	...	...	...	75
40/1	Brahman	40,386	21,765	18,621	40,384	...	1	...	1	...	52
137/1	Ját	210,254	113,281	96,973	182,971	18,627	...	8,656	...	...	271
54	Chamár	72,165	38,525	33,640	70,759	1,291	...	115	...	...	93
66	Chuhra	26,091	13,871	12,220	25,384	24	...	683	...	...	33
274/1	Rájpút	100,013	53,550	46,463	18,322	100	...	81,591	...	...	129
189	Kumhár	31,648	16,447	15,201	23,799	199	...	7,650	...	...	40
4	Aheri	7,382	3,935	3,447	7,381	...	...	1	...	...	9
5	Ahir	9,467	5,193	4,274	9,463	...	1	3	...	...	12
8	Arain	6,362	3,401	2,961	11	...	...	6,351	...	...	8
9	Arora	3,443	1,803	1,640	3,332	109	...	2	...	...	4
19	Bairagi	2,827	1,532	1,295	2,827	...	...	...	...	...	3
29	Bawaria	4,075	2,215	1,860	4,064	6	...	5	...	...	5
46	Bishnoi	7,564	4,016	3,548	7,564	...	...	...	...	...	9
256/1	Pathan	4,155	2,195	1,960	..	...	...	4,155	...	...	5
315	Tarkhán...	17,536	9,633	7,903	14,507	1,113	...	1,916	...	...	23
316	Teli	12,051	6,335	5,716	26	...	...	12,025	...	...	15
321	Thori	2,768	1,466	1,302	2,768	...	...	...	...	...	4
143	Jogi	2,675	1,700	975	2,528	...	...	147	...	...	3
145	Juláha	3,394	1,831	1,563	659	...	...	2,735	...	...	4
140	Jhínwar	6,479	3,360	3,119	2,348	28	...	4,103	...	...	8
62	Chhímba	7,872	4,261	3,611	5,436	226	...	2,210	...	...	11
83	Dhanak	18,051	9,673	8,378	18,051	...	...	...	...	...	23
85	Dhobi	2,453	1,326	1,127	503	...	...	1,950	...	...	3
91	Dogar	6,845	3,628	3,217	3	...	...	6,842	...	...	9
276	Rangrez	2,526	1,337	1,189	21	...	...	2,505	...	...	3
306	Sunár	7,087	3,716	3,371	6,725	18	...	344	...	...	9
287	Saiyad	2,145	1,129	1,016	...	...	...	2,145	...	...	3
301	Shaikh	8,420	4,507	3,913	...	...	...	8,420	...	...	11
97	Faqír	4,679	2,658	2,021	404	7	...	4,268	...	...	6
270	Kassab	4,231	2,262	1,969	..	...	...	4,231	...	...	6
115	Gujar	10,086	5,419	4,667	6,830	...	...	3,256	...	...	13
117	Gusain	2,318	1,430	888	2,318	...	...	...	...	...	3
204	Lohár	8,626	4,560	4,066	2,065	...	...	6,561	...	...	11
215	Mali	11,051	5,856	5,195	11,050	...	...	1	...	...	14
227	Mirási	6,028	3,167	2,861	199	...	...	5,829	...	...	8
228	Mochi	3,286	1,696	1,590	386	...	...	2,900	...	...	4
236	Nai	13,944	7,294	6,650	11,286	165	...	2,493	...	...	18

Table No. IXA,—showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. on Census Table No. XVI.	Caste and Tribe.	Persons.	Males.	Females.
243	Od	739	392	347
39	Bhát	1,190	618	572
44	Biloch	1,259	640	619
48	Bodla	421	269	152
37	Bharái	749	375	374
319	Thathera	560	271	289
77	Darzi	765	428	337
272	Rahbári	651	282	369
307	Suthar	1,367	714	653
...	Qaim Kháni	1,871	979	892
168	Káyath	607	335	272
176	Khatik	1,965	991	974
177	Khatri	725	429	296
191	Kunjra	643	334	309
111	Ghosi	594	313	281
219	Maniar	1,361	758	603
233	Mughal	1,417	795	622
206	Machhi	1,122	593	529
238	Nat	441	175	266

Note.—These figures have been taken from Table No. XVI of Census 1891.

Table No. X,—showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	Details.	Single.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	218,740	136,429	172,297	174,217	23,872	50,451
	Hindús	151,542	91,199	125,068	126,136	18,309	36,642
	Musalmáns	59,008	39,942	41,248	41,906	4,785	12,121
	Sikhs	6,626	4,196	4,718	4,844	560	1,207
	Jains	1,492	1,031	1,205	1,273	211	478
	Parsis	3	4	4	6	...	...
	Christians	69	57	54	52	7	3
Actual figures for ages.	All ages	218,740	136,429	172,297	174,217	23,872	50,451
	0—4	71,447	67,727	159	352	16	22
	5—9	54,398	45,729	1,721	4,572	64	70
	10—14	38,813	19,907	7,782	17,940	147	281
	15—19	24,220	2,501	18,216	34,319	522	931
	20—24	12,041	251	24,217	29,072	969	1,514
	25—29	7,110	99	29,165	31,623	1,670	3,752
	30—34	3,298	56	22,037	17,077	1,528	3,114
	35—39	2,460	53	20,684	16,911	2,449	7,069
	40—44	1,102	17	11,166	6,498	1,699	3,293
	45—49	1,439	36	14,995	8,438	3,573	8,891
	50—54	585	5	6,156	2,445	1,890	2,301
	55—59	1,044	22	9,503	3,575	4,320	10,462
	60 and over	783	26	6,496	1,422	5,025	8,100

Table No. XI,—showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10	11
	Total births registered.			Total deaths registered.			Total deaths from			
Years.	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.	Bowel com-plaints.
1885	11,924	9,906	21,830	9,305	7,561	16,866	85	117	13,145	693
1886	14,347	11,918	26,265	7,784	6,256	14,040	1	57	10,873	393
1887	12,322	9,744	22,066	13,094	10,822	23,916	92	493	19,604	759
1888	12,012	10,170	22,182	8,172	6,364	14,536	...	950	11,028	420
1889	13,713	11,593	25,306	8,270	6,562	14,832	127	61	11,430	457
1890	12,870	10,838	23,708	12,976	10,702	23,678	54	310	18,922	534

Table No. XIA,—showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7	8
Months.	1885.	1886.	1887.	1888.	1889.	1890.	Total.
January	1,344	1,174	1,207	1,327	1,225	1,579	7,856
February	926	1,165	998	1,203	926	1,686	6,904
March	1,182	1,316	1,448	1,202	1,118	1,818	8,084
April	1,170	1,148	1,830	1,181	1,181	2,086	8,896
May	1,554	1,273	2,064	1,339	1,222	2,827	10,279
June	1,886	1,368	1,737	1,397	1,337	2,332	10,057
July	1,470	1,132	1,528	1,104	1,163	1,571	7,968
August	1,150	1,185	1,938	987	1,208	1,739	8,207
September	1,472	984	3,449	1,181	1,275	2,717	11,078
October	1,881	885	4,135	1,086	1,295	1,929	11,211
November	1,490	977	2,010	1,235	1,364	1,818	8,894
December	1,341	1,133	1,572	1,294	1,518	1,576	8,434
Total	16,866	14,040	23,916	14,536	14,832	23,678	107,868

Table No. XIB,—showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7	8
Months.	1885.	1886.	1887.	1888.	1889.	1890.	Total.
January	1,084	926	887	981	949	1,152	5,979
February	698	858	714	861	724	1,194	5,049
March	950	1,027	1,083	880	845	1,348	6,138
April	892	1,145	1,382	853	954	1,603	6,829
May	1,215	1,054	1,675	960	1,001	2,372	8,277
June	1,471	1,070	1,410	1,108	1,017	1,858	7,934
July	1,103	850	1,170	873	833	1,247	6,076
August	855	911	1,472	764	912	1,355	6,269
September	1,144	729	2,960	930	939	2,397	9,099
October	1,447	682	3,796	838	983	1,625	9,371
November	1,222	760	1,754	981	1,065	1,551	7,333
December	1,064	861	1,301	999	1,208	1,220	6,653
Total	13,145	10,873	19,604	11,028	11,430	18,922	85,002

Table No. XII,—showing INFIRMITIES.

1		2	3	4	5	6	7	8	9
		INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions ...	Total ...	141	74	1,874	1,942	357	200	110	22
	Village ...	116	59	1,643	1,740	320	172	105	19

Table No. XIII,—showing EDUCATION.

1		2	3	4	5
		MALES.		FEMALES.	
		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions	Total ...	2,895	17,801	63	277
	Village	1,004	10,536	12	73
Hindús ...	... ...	2,176	14,828	31	138
Musalmáns	... ...	461	1,439	21	59
Sikhs ...	... ...	31	309	...	2
Jains ...	... ...	206	1,138	2	5
Parsis ...	... ...	3	4	2	4

1	2	3	4	5
	MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.
Christians	18	87	7	69
Tahsíl Hissár	549	3,034	33	91
" Hánsi	362	2,682	...	14
" Bhiwáni	1,019	4,871	11	47
" Fatahabad ...	293	3,070	5	15
" Sirsa	672	4,148	14	110

Table No. XIV,—showing DETAILS of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10
	CULTIVATED.								
	Irrigated.								
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Culturable.	Total area assessed.	Gross assessment.	Unculturable.	Unappropriated culturable waste property of Government.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Acres.	Acres.
1868-69...	53,978	36,611	1,256,247	1,346,836	746,998	2,093,834	4,30,044	127,047	44,547
1873-74...	56,744	38,434	1,312,640	1,407,818	686,016	2,093,834	4,27,825	127,047	44,547
1878-79...	86,014	19,713	1,056,034	1,161,761	932,113	2,093,874	4,27,751	127,007	44,547
1885-86...	44,242	2,004	2,295,768	2,342,014	782,564	3,124,578	6,01,711	152,159	52,315
1889-90...	67,102	4,847	2,415,967	2,487,916	670,744	3,158,660	6,12,280	148,737	45,378
1890-91...	74,769	4,193	2,451,046	2,530,008	591,678	3,121,686	7,84,005	153,543	45,687
Tahsíl details for 1890-91:—									
Tahsíl Hissár	8,421	10	370,849	379,280	77,920	457,200	1,35,105	18,860	42,498
" Hánsi	63,807	65	348,768	412,640	65,316	477,956	1,72,650	31,298	2,061
" Bhiwáni	...	1,082	383,045	384,127	71,191	455,318	1,07,150	24,375	...
" Fatehabad	55	2,482	559,555	562,092	148,399	710,491	1,95,060	44,077	...
" Sirsa	2,486	554	788,829	791,869	228,852	1,020,721	1,73,140	34,933	1,158

Table No XV,—showing VARIETIES of TENURE held direct from Government for the year ending RABI 1890-91.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Tahsil Hissar.							Tahsil Hansi.						
Nature of Tenures.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.
					Acres.	Rs.	Rs. a. p.					Acres	Rs.	Rs. a. p.
Villages held on zamíndári tenure—														
1. By one owner	17	17	17	45,441	2,673	754	0 4 6	17	17	17	48,545	2,856	927	0 5 2
2. By several owners	25	25	918	76,243	3,050	900	0 4 8	6	6	504	19,234	3,205	1,075	0 5 4
Villages held on pattidári tenure	17	17	1,127	47,479	2,793	791	0 4 6	17	17	1,275	40,952	2,409	799	0 5 4
Ditto bhaiachára tenure	78	78	13,708	306,897	3,934	1,107	0 4 6	98	98	21,531	402,524	4,107	1,396	0 5 5
Lessees from Government without right of ownership	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	137	137	15,770	476,060	3,475	986	0 4 6	138	138	23,327	511,255	3,705	1,251	0 5 5
ADDENDA.														
A.—Holdings included in the above, held wholly or partially free of revenue, *viz.* :—														
1. In perpetuity free of conditions	...	...	...	...	...	...	...	...	...	2	30	...	...	8 0 0
2. Ditto subject to conditions ...	...	...	41	2,193	...	...	669	...	...	36	1,083	...	...	391
3. For life or lives	...	...	...	...	...	...	...	...	...	14	966	...	...	284
4. At pleasure of Government	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Up to the time of Settlement...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total of these Holdings	...	...	41	2,193	...	...	669	...	...	52	2,079	...	...	683
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.	...	...	605	28,368	...	...	...	...	...	908	19,554	...	...	...

Table No. XV,—showing VARIETIES of TENURE held direct from Government for the year ending RABI 1890-91—*continued.*

Nature of Tenures.	16	17	18	19	20	21	22	23	24	25	26	27	28	29
	Tahsil Bhiwani.							Tahsil Fatehabad.						
	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Gross area in each estate.	Average assessment in each estate.	Revenue rate per acre.
					Acres.	Rs.	Rs. a. p.					Acres.	Rs.	Rs. a. p.
Villages held on zamíndári tenure—														
1. By one owner	2	2	2	8,669	4,335	950	0 3 6	41	41	41	98,435	2,401	626	0 4 2
2. By several owners	6	6	115	14,566	2,428	499	0 3 4	54	54	276	102,680	1,901	529	0 4 5
Villages held on pattidári tenure	27	27	1,520	82,593	3,059	572	0 3 0	40	40	3,637	113,721	2,843	722	0 4 0
Ditto bhaiachára tenure	98	98	16,262	373,865	3,815	886	0 3 9	140	140	16,833	439,732	3,141	806	0 4 1
Lessees from Government without right of ownership	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	133	133	17,899	479,693	3,607	896	0 3 7	275	275	20,187	754,568	2,744	713	0 4 2
ADDENDA.														
A.—Holdings included in the above, held wholly or partially free of revenue, *viz.* :—														
1. In perpetuity free of conditions	...	...	...	...	...	...	...	15	15	2	39,657	...	...	13,912
2. Ditto subject to conditions... ...	...	...	1	144	...	...	27	1	1	6	1,097	...	...	337
3. For life or lives	...	...	...	...	...	...	...	...	...	153	9,459	...	...	2,190
4. At pleasure of Government	...	...	...	...	...	...	...	...	...	3	231	...	...	82
5. Up to the time of Settlement	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total of these Holdings ...	...	...	1	144	...	...	27	16	16	164	50,444	...	...	16,521
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.	...	...	2,950	39,247	...	...	...	...	...	437	14,558	...	...	...

Table No. XV,—showing VARIETIES of TENURE held direct from Government for the year ending RABI 1890-91—*concluded.*

	30	31	32	33	34	35	36	37	38	39	40	41	42	43
	Tahsil Sirsa.							Total District.						
Nature of Tenures.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Average area in each estate.	Average assessment in each estate.	Revenue rate per acre.
					Acres.	Rs.	Rs. a. p.					Acres.	Rs.	Rs. a. p.
Villages held on zamíndári tenure—														
1. By one owner	27	27	27	77,162	2,858	410	0 2 3	104	104	104	278,252	2,675	646	0 3 10
2. By several owners	69	69	981	109,612	2,893	451	0 2 6	160	160	2,794	412,335	2,577	572	0 3 6
Villages held on pattidári tenure	225	225	6,084	756,721	3,363	562	0 2 8	326	326	13,043	1,041,466	3,195	607	0 3 0
Ditto bhaiachára tenure	4	4	647	23,347	5,837	1,147	0 3 2	418	418	68,981	1,546,365	3,699	1,023	0 4 5
Lessees from Government without right of ownership	...	...	...	...	...	...	...	...	...	...	...	...	...	..
Total ...	325	325	7,739	1,056,842	3,252	533	0 2 8	1,008	1,008	84,922	3,278,418	3,252	778	0 3 9
ADDENDA.														
A.—Holdings included in the above, held wholly or partially free of revenue, *viz.*:—														
1. In perpetuity free of conditions	7	7	3	16,691	...	...	3,526	22	22	7	56,378	...	...	17,446
2. Ditto subject to conditions ...	...	...	7	291	...	...	70	1	1	50	2,615	...	...	825
3. For life or lives	...	...	106	5,581	...	...	3,374	...	...	314	18,199	...	...	6,517
4. At pleasure of Government	...	...	...	...	...	...	...	...	...	3	231	...	...	82
5. Up to the time of Settlement...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total of these Holdings ...	7	7	116	22,563	...	...	6,970	23	23	374	77,423	...	...	24,870
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.	...	...	64	4,116	...	...	...	...	...	4,964	105,843	...	...	...

Table No. XVI— showing the CULTIVATING OCCUPANCY of LAND for the year ending RABI 1891.

1		2	3	4	5	6	7	8	9	10	11	12	13
DETAILS.		Tahsil Hissar.		Tahsil Hansi.		Tahsil Bhiwani.		Tahsil Fatehabad.		Tahsil Sirsa.		Total of the District.	
		Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.
Total area cultivated		33,715	383,722	40,245	418,279	33,510	396,711	43,915	568,406	45,398	792,127	196,783	2,559,245
Area cultivated by owners		11,222	163,085	17,688	246,593	11,336	166,868	15,099	238,733	8,913	198,358	64,258	1,013,637
Area cultivated by tenants free of rent		687	3,797	548	2,320	1,069	6,633	874	4,919	349	3,071	3,527	20,740
Area cultivated by tenants paying rent. With right of occupancy.	Paying at revenue rates, with or without málikána	387	1,051	348	3,344	1,509	14,392	2,082	20,319	17,293	272,721	21,619	311,827
	Paying other cash rents	5,324	43,795	4,864	31,772	1,760	22,421	3,747	42,382	2,665	36,916	18,360	177,286
	Paying in kind with or without an addition in cash	60	817	400	3,170	99	1,813	1,491	12,649	1,271	11,189	3,321	29,638
Without right of occupancy.	Paying at revenue rates, with or without málikána	662	4,498	1,283	6,722	585	4,929	462	2,811	2,271	42,313	5,263	61,273
	Paying other cash rents	14,447	158,871	13,459	109,363	16,585	175,534	13,949	177,524	8,493	170,752	66,933	792,044
	Paying in kind, with or without an addition in cash	926	7,808	1,655	14,995	567	4,421	6,211	69,069	4,143	56,807	13,502	152,800
Total held by tenants paying rent ...		21,806	216,840	22,009	169,366	21,105	223,210	27,942	324,754	36,13[illegible]	590,698	128,998	1,524,868

DETAILS.		Area.		Area.		Area.		Area.		Area.		Area.	
		Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
Detail of rents and area on which paid. Rents in kind	1. Zabti rents	...	...	3,481	53	...	3,511	64	5,507	21	43	3,566	9,114
	2. Half produce or more	103	478	2	46	5	153	22	1,610	...	1,439	132	3,726
	3. Two-fifths to half	3	838	5	14	...	19	...	442	...	3,963	8	5,276
	4. One-third to two-fifths ...	184	5,449	7,153	2,158	...	2,142	337	40,853	182	50,509	7,856	101,111
	5. Less than one-third	547	1,023	4,529	724	...	104	133	32,750	192	11,566	5,401	46,167
	6. By fixed amount of produce ...	...	...	...	...	...	...	...	...	...	81	...	81
	7. Total area under rents in kind	837	7,788	15,170	2,995	5	5,929	556	81,162	395	67,601	16,963	165,475
Cash rents ...	8. Total area paying cash rents...	4,294	203,921	14,932	137,169	492	216,784	274	242,762	1,110	521,592	20,202	1,322,228
	9. Total cash rent	11,209	127,865	30,516	75,039	1,177	130,844	344	180,074	557	211,705	43,803	725,527

Note.—These figures have been taken from Statement No. XII of the Agricultural Registers.

Table No. XVII,—showing Government lands.

1	2	3	4		5			6
			Area held under cultivating leases.		Remaining area.			
	Number of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Department.	Under Deputy Commissioner.	Average yearly income of the last 6 years 1885-86 to 1890-91.
Whole District	4	45,687	753	...	...	42,498	3,189	2,537
Tahsil Hissár	2	42,498	185	...	...	42,498	...	...
" Hánsi	1	2,001	568	...	...	...	2,001	2,537
" Bhiwani	...	...	...	...	...	...	...	...
" Fatehabad	...	...	...	...	...	...	...	...
" Sirsa	1	1,188	...	...	...	...	1,188	...

Note.—These figures are taken from Statements No. V and XXII of Revenue Report.

Table No. XIX,—showing LAND acquired by Government up to 1890-91.

1	2	3	4
Purpose for which acquired.	Acres acquired.	Compensation paid in rupees.	Reduction of revenue in rupees.
Roads	2,679	2,343	317
Canals	447·6	8,555	152
State Railways	1,925·3	42,123	522
Guaranteed Railways	...	...	...
Miscellaneous	1,075·8	4,368	90

Note.—These figures are taken from Statements No. XI of 1886-87 and No. XXIV of the subsequent Revenue Reports.

Table No. XX,—showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Years.	Total.	Rice.	Wheat.	Jowár.	Bájra.	Barley.	Maize.	Gram.	Moth, &c.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugar-cane.	Vegetables.
1885-86 ...	1,860,821	15,024	48,395	230,326	640,356	180,356	99	299,574	248,989	...	1,294	24,623	4,881	95	326
1886-87 ...	946,671	15,495	39,074	117,163	424,787	17,763	102	63,398	172,343	...	1,176	20,577	2,855	99	457
1887-88 ...	2,026,214	23,289	79,836	281,349	281,349	110,360	70	342,616	188,575	...	958	16,495	8,491	112	505
1888-89 ...	1,364,281	16,722	78,376	228,560	228,560	99,768	114	198,718	85,959	...	927	13,024	17,148	123	465
1889-90 ...	1,435,235	20,996	46,343	225,600	225,600	63,101	88	163,152	119,381	...	1,441	20,798	12,723	63	364
1890-91 ...	1,305,799	13,659	87,801	186,812	441,222	105,954	147	185,935	129,357	...	1,257	19,159	3,104	123	438
Tahsil averages for 6 years from 1885-86 to 1890-91.															
Hissár ...	210,834	441	4,278	31,833	97,484	3,246	9	18,846	21,973	...	448	1,820	560	7	100
Hánsi ...	282,345	9,084	20,262	70,824	65,034	2,723	66	48,778	6,632	...	292	16,842	7,640	95	113
Bhiwáni ...	220,745	...	399	20,578	87,700	2,152	4	16,797	56,184	...	38	182	...	...	48
Fatehabad	360,484	1,659	13,549	53,277	150,757	26,048	20	38,691	34,237	...	278	263	...	...	38
Sirsa ...	415,262	6,348	74,968	35,124	118,883	62,802	4	87,159	45,007	...	121	7	...	1	124
Total ...	1,489,670	17,532	113,456	211,636	519,858	96,971	103	210,271	164,033	...	1,177	19,114	8,200	103	423

Note.—These figures have been taken from Agricultural Statement No. VI C.

Table No. XXI,—showing RENT RATES and AVERAGE YIELD per acre in lbs.

1		2	3
Nature of Crop.		Rent per acre of land suited for the various crops, as it stood in 1884-85.	Average produce per acre as estimated in 1884-85.
		Rs. a. p.	lbs.
Rice	Maximum Rent	12 0 0	837
	Minimum "	0 8 0	
Indigo	Maximum "	6 0 0	13
	Minimum "	2 0 0	
Cotton	Maximum "	6 1 9	114
	Minimum "	0 6 0	
Sugar	Maximum "	8 0 0	...
	Minimum "	3 0 0	
Opium	Maximum "	...	...
	Minimum "	...	
Tobacco	Maximum "	10 11 0	460
	Minimum "	0 4 0	
Wheat, Irrigated ...	Maximum "	7 8 0	366
	Minimum "	0 14 0	
Wheat, Unirrigated	Maximum "	6 0 0	
	Minimum "	0 4 0	

1			2	3
Nature of Crop.			Rent per acre of land suited for the various crops, as it stood in 1884-85.	Average produce per acre as estimated in 1884-85.
			Rs. a. p.	lbs.
Inferior grains.	Irrigated ..	Maximum Rent	4 0 0	431
		Minimum "	0 9 7	
	Unirrigated	Maximum "	3 12 0	
		Minimum "	0 3 2	
Oil seeds.	Irrigated ...	Maximum "	5 0 0	274
		Minimum "	0 9 7	
	Unirrigated	Maximum "	5 0 0	
		Minimum "	0 3 2	
Fibres	Irrigated ...	Maximum "	3 3 0	154
		Minimum "	0 9 7	
	Unirrigated	Maximum "	1 2 10	
		Minimum "	0 4 0	
Gram ...	...	... ...	...	232
Barley	...	... ...	...	367
Bájra ...	...	... ...	...	260
Jowár...	...	... ...	...	300
Vegetables	..	... ...	...	1,360

NOTE.—These figures have been taken from Statement No. 45 of the Administration Report.

Table No. XXII,—showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11
Kind of Stock.	Whole district for the years					Tahsils for the year 1890-91.				
	1868-69.	1873-74.	1878-79.	1885-86.	1890-91.	Hissár.	Hánsi.	Bhiwáni.	Fatehabad.	* Sirsa.
Cows and Bullocks ...	86,707	147,140	94,500	468,936	533,213	89,035	125,059	93,056	137,881	88,183
Buffaloes	...	...	...	83,128	103,167	15,022	30,568	9,472	34,580	13,525
Horses	1,216	807	853							
Ponies	927	950	715	6,060	8,415	1,305	2,507	801	2,642	1,160
Mules	...	...	...							
Donkeys	6,937	6,860	5,439	12,636	15,201	2,046	4,279	2,621	3,923	2,363
Sheep and goats ...	56,236	88,107	80,302	213,605	206,222	15,669	18,112	18,686	51,399	102,356
Pigs	3,365	...	4,107	..	...	...	...	...	...	...
Camels	12,689	13,561	6,690	34,076	38,708	6,541	1,186	8,323	8,745	13,913
Carts	2,160	2,437	1,637	6,375	7,840	1,599	2,159	1,005	1,718	1,3[illegible]
Ploughs	34,377	41,108	32,832	78,027	87,090	13,836	13,654	12,850	21,636	25,114
Boats	1	3	6	7	17	...	...	...	10	7

* Sirsa Sub-Division added to this District from 1st November 1884.

Table No. XXIII.—showing OCCUPATIONS of MALES.

1	2	3	4	5
		MALES ABOVE 15 YEARS OF AGE.		
No.	Nature of occupations.	Towns.	Villages.	Total.
1	Total population	31,867	208,495	240,362
2	Occupations specified	31,867	208,495	240,362
3	Agriculture, whether simple or combined ...	1,550	26,161	27,711
4	Civil administration	1,065	2,245	3,310
5	Army	49	102	151
6	Religion	993	2 527	3,520
7	Barbers	510	807	1,317
8	Other professions	7,821	9,034	16,855
9	Money-lenders, general traders, pedlars, &c. ...	1,020	913	1,933
10	Dealers in grain and flour	727	815	1,542
11	Corn-grinders parchers, &c.	86	115	201
12	Confectioners, green grocers, &c.	660	189	849
13	Carriers and boatmen	348	564	912
14	Land owners	2,108	64,211	66,319
15	Tenants	4,595	76,539	81,134
16	Joint cultivators	155	3,426	3,581
17	Agricultural labourers	254	1,450	1,704
18	Pastoral	296	1,041	1,337
19	Cooks and other servants	1,236	448	1,684
20	Water-carriers	545	706	1,251
21	Sweepers and scavengers	769	1,708	2,477
22	Workers in reed, cane, leaves, straw, &c. ...	137	374	511
23	Workers in leather	1,329	2,523	3,852
24	Boot-makers	...	...	...
25	Workers in wool and pashm	2	8	10
26	" " Silk	39	30	69
27	" " Cotton	2,340	5,037	7,377
28	" " Wood	414	659	1,073
29	Potters	302	1,228	1,530
30	Workers and dealers in gold and silver	387	405	792
31	Workers in iron	246	588	834
32	General labourers	1,215	1,057	2,272
33	Beggars, Fakirs, and the like	669	3,585	4,254

These figures have been taken from Table No. XIIA. of Census 1891.

Table No. XXIV,—showing MANUFACTURES.

1	2 Silk.	3 Cotton.	4 Wool.	5 Other fabrics.	6 Paper.	7 Wood.	8 Iron.	9 Brass and copper.	10 Buildings.	11 Dyeing and manufacturing of dyes.	12 Leather.	13 Pottery, common and glazed.	14 Oil pressing and refining.	15 Pashmina & shawls.	16 Carpets.	17 Gold, silver and jewellery.	18 Other manufactures.	19 Total.
Number of mills and large factories.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Number of private looms or small works.	...	3,832	189	229	1	810	528	64	152	391	1,897	760	165	...	6	322	304	9,650
Number of workmen in large works. Male ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Number of workmen in large works. Female	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Number of workmen in small works or independent artizans.	...	11,523	506	457	24	1,910	1,388	565	585	1,211	4,276	2,388	386	...	16	936	1,247	27,418
Value of plant in large works.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Estimated annual outturn of all works in rupees.	...	7,06,356	41,752	10,326	2,544	2,16,976	1,46,631	69,119	46,395	1,45,595	2,54,694	88,402	88,072	...	1,694	5,09,584	2,20,557	25,48,697

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82, so far as the old Hissár District is concerned. No figures are available for Sirsa Tahsíl.

Table No. XXVI,—showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13	
	Number of Sers and Chittaks per Rupee.																							
Year.	Wheat.		Barley.		Gram.		Indian corn.		Jowár.		Bájra.		Rice (fine.)		Dál (urd).		Moth.		Mung.		Másh.		Linseed.	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1871-72	17	8	20	...	20	...	...	...	22	...	18	...	8	...	15	...	...	...	...	...	...	...	...	...
1872-73	23	...	40	...	31	...	...	...	44	...	35	...	14	...	28	...	...	...	...	...	...	...	...	...
1873-74	21	...	35	...	32	...	...	...	32	...	25	...	11	...	18	...	...	...	...	...	...	...	...	...
1874-75	23	...	34	...	34	...	...	...	31	...	28	...	10	...	17	...	...	...	...	...	...	...	...	...
1875-76	23	8	34	...	34	...	...	...	31	...	28	...	10	...	17	...	...	...	...	...	...	...	...	...
1876-77	23	...	46	...	42	8	25	...	48	...	38	...	14	...	20	...	...	...	...	...	...	...	...	...
1877-78	13	8	20	8	21	...	10	...	20	...	17	8	8	...	9	...	...	...	...	...	...	...	...	...
1878-79	12	8	30	...	19	...	8	...	24	...	23	...	8	...	10	...	...	...	...	...	...	...	...	...
1879-80	14	...	15	...	21	...	...	...	26	...	25	...	8	...	10	...	...	...	...	...	...	...	...	...
1880-81	15	...	26	...	25	...	8	...	25	...	20	...	10	...	14	...	...	...	...	...	...	...	...	...
1881-82	20	...	30	...	30	...	20	...	36	...	28	...	10	...	17	...	...	...	...	...	...	...	...	...
882-83	22	...	35	...	34	...	20	...	35	...	27	...	12	...	13	...	...	...	...	...	...	...	...	...
1883-84	19	...	30	...	30	...	20	...	28	...	31	8	9	...	12	...	...	...	...	...	...	...	...	...
1884-85	20	...	32	...	34	...	20	...	40	...	30	...	8	...	18	...	...	...	...	...	...	...	...	...
1885-86	24	...	40	...	36	...	20	...	35	...	28	...	10	...	...	...	34	...	33	...	26	...	...	...
1886-87	16	...	30	...	31	...	20	...	30	...	21	...	10	...	...	...	26	...	25	...	17	...	8	...
1887-88	13	...	17	...	20	8	20	...	32	...	19	8	10	...	...	...	21	...	21	...	17	...	8	...
1888-89	17	...	21	...	24	...	18	...	23	...	18	...	10	...	...	...	20	...	16	8	13	12	6	...
1889-90	16	...	27	...	27	...	17	...	24	...	23	...	10	...	...	...	21	...	15	8	14	...	6	...
1890-91	16	...	23	...	22	...	18	...	24	...	22	...	9	...	...	...	23	8	16	8	15	...	6	...

Table No. XXVI,—showing RETAIL PRICES—*concluded.*

Year.	14		15		16		17		18		19		20		21		22		23		24		25
	NUMBER OF SERS AND CHITTAKS PER RUPEE—*concluded.*																						
	Til.		Sarshaf.		Indigo.		Safflower.		Potatoes.		Cotton (cleaned.)		Sugar (refined.)		Ghí (cow's.)		Firewood.		Tobacco.		Salt (Láhori.)		REMARKS.
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	
1871-72	...	...	...	...	...	...	...	...	10	...	3	2	2	8	2	1	140	...	8	...	7	8	
1872-73	...	...	...	...	...	...	...	...	16	...	3	4	3	4	2	2	120	...	6	8	8	...	
1873-74	...	...	...	...	...	...	...	...	13	...	3	...	3	...	2	1	120	...	8	...	8	...	
1874-75	...	...	...	...	...	...	...	...	16	...	3	4	...	...	2	2	120	...	8	...	...	...	
1875-76	...	...	...	...	...	...	...	...	12	...	3	...	...	...	2	2	120	...	8	...	...	...	
1876-77	...	...	...	...	...	...	...	...	16	...	3	4	...	...	2	4	120	...	8	...	...	...	
1877-78	...	...	...	...	...	...	...	...	8	...	2	4	...	...	2	4	120	...	8	...	...	...	
1878-79	...	...	...	...	...	...	...	...	13	...	3	12	...	...	1	6	120	...	8	...	...	...	
1879-80	...	...	...	...	...	...	...	...	12	...	3	...	...	...	1	12	120	...	8	...	...	...	
1880-81	...	...	...	...	...	...	...	...	12	...	2	8	...	...	1	13	100	...	8	...	...	...	
1881-82	...	...	...	...	...	...	...	...	8	...	3	4	...	...	1	14	80	...	8	...	...	...	
1882-83	...	...	...	...	...	...	...	...	16	...	3	4	...	...	1	15	80	...	8	...	...	...	
1883-84	...	...	...	...	...	...	...	...	16	...	3	4	...	...	1	14	120	...	8	...	...	...	
1884-85	...	...	...	...	...	...	...	...	16	...	3	...	...	...	1	14	120	...	6	...	...	...	
											Unginned		Gur.										
1885-86	10	...	15	...	...	...	...	...	...	...	...	...	7	...	1	9	100	...	...	...	12*	...	* Didwana.
1886-87	11	...	15	...	...	...	...	...	...	...	9	...	12	...	1	12	100	...	...	...	13*	...	
1887-88	11	...	13	...	...	6½	2	8	...	...	9	...	11	...	1	11	100	...	...	...	13*	...	
1888-89	9	...	10	...	...	...	2	8	...	...	7	...	12	12	1	9	85	...	...	...	11*	...	
1889-90	8	...	9	...	...	...	2	8	...	...	7	...	12	...	1	11	90	...	...	...	11*	...	
1890-91	8	...	8	...	...	...	2	8	...	...	8	...	12	...	1	10	120	...	...	...	11	12	

NOTE.—The figures for the first 11 years are taken from the last Gazetteer (Table No. XXVII of the Administration Report.)
Ditto for 1882-83, 1883-84, 1884-85 from Table No. XXXII of ditto ditto.
Ditto from 1885-86 to 1889-90 from the Kanúngos' Register.
These figures represent prices as they stood on 1st January of each year.

Table No. XXVII.—showing PRICE of LABOUR.

Table No. XXVII.—showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
YEAR.	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		CAMELS PER DAY.		DONKEYS PER SCORE PER DAY.		BOATS PER DAY.		REMARKS.
	Skilled.		*Unskilled.*										
	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.	
	Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.				
1868-69...	0 4 0		0 2 0		1 12 0		0 8 0		1 8 0		...		
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs a. p.	Rs. a. p.			
1873-74...	0 5 0	0 4 0	0 2 6	0 2 0	1 12 0		0 7 0	0 6 0	3 12 0	1 8 0	...	...	
1878-79...	0 5 0	0 4 0	0 2 0	0 1 6	Rs. a. p. 0 10 0	Rs. a. p. 0 8 0	0 4 0	0 3 0	2 8 0	1 8 0	...	...	
1883-84...	0 8 0	0 4 0	0 4 0	0 2 0	0 14 0	...	0 8 0	0 6 0	3 13 0	1 8 0	...	...	
1884-85...	0 8 0	0 4 0	0 4 0	0 2 0	14 0	...	0 8 0	0 6 0	3 12 0	1 8 0	...	...	Taken from Table No. 47 of Administration Report.
1885-86...	0 8 0	0 4 6	0 4 0	0 2 6	0 15 0	...	0 8 0	0 6 0	3 2 0	1 8 0	...	...	
1886-87...	0 8 0	0 4 6	0 4 0	0 2 6	0 15 0	...	0 8 0	0 6 0	3 2 0	1 8 0	...	...	
1887-88...	0 8 0	0 4 6	0 4 0	0 2 6	0 15 0	...	0 8 0	0 6 0	3 2 0	1 8 0	...	...	
1888-89...	0 7 0	0 4 6	0 2 9	0 2 0	*0 14 0	...	*0 7 0	...	*3 2 0	...	...	...	* This rate is increased by 25 per cent. in rainy season.
1889-90...	0 7 0	0 4 6	0 2 9	0 2 0	0 7 0	0 7 0	0 7 0	...	3 2 0	...	...	...	
90-91...	0 8 0	0 5 0	0 3 0	0 2 0	0 7 0	0 7 0	0 8 0	0 6 0	2 8 0	2 8 0	...	...	
					Per Bullock.	Per Bullock.							

NOTE.—The figures from 1868-69 to 1878-79 are taken from the last Gazetteer (Table No. XLVII of the Administration Report.)

Do. for 1883-84 from Table No. XXXIA of Revenue Report.

Do. from 1885-86 to 1889-90 from Table No. XLVI of Administration Report.

Table No. XXVIII,—showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9	10
					Excise.				
Year.	Fixed land revenue.	Fluctuating and miscellaneous land revenue.	Tribute.	Local rates.	Spirits.	Drugs.	Stamps.	Total collections.	Remarks.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1876-77	4,24,110	2,503	...	26,875	2,074	3,598	43,398	5,02,558	Taken from last Gazetteer.
1877-78	4,24,109	3,511	...	26,879	1,765	3,362	40,955	5,00,581	
1878-79	4,24,157	2,100	...	35,835	1,801	3,034	43,548	5,10,475	
1879-80	4,24,196	2,199	...	32,923	2,154	3,729	43,163	5,08,364	
1880-81	4,24,237	2,214	...	32,922	3,193	3,639	42,238	5,08,443	
1881-82	4,24,323	2,270	...	32,922	3,305	3,916	49,973	5,16,709	
1882-83	4,24,265	1,904	...	35,808	3,693	3,682	41,928	5,11,280	Do. Table No. XVIV of Revenue Report.
1883-84	4,24,177	1,349	...	35,739	4,936	4,319	43,937	5,14,457	
1884-85 ... ...*	5,62,728	20,852	...	62,295	7,193	7,732	52,927	7,13,727	
1885-86	5,62,664	29,129	...	63,244	7,119	7,211	58,435	7,27,802	
1886-87	5,61,740	30,034	...	63,183	7,272	7,560	58,435	7,28,224	
									(a) Excludes Rs. 539 on account of fees on Wards' estates.
1887-88	5,70,670	35,731	...	64,006	6,568	10,429	64,461	(a)7,52,690	Taken from Table No. XXXIX of Revenue Report.
1888-89	5,63,005	34,454	...	64,381	6,053	10,343	77,439	7,55,675	
1889-90	5,58,928 [A]	25,762 [B]	...	62,903 [C]	9,048 [D]	13,037 [E]	78,391 [F]	7,48,069	A. B. C. from do. XVIIIA, XX, XXI of do. respectively. D. E. from Statements B and D of the Excise Report. F. from Appendix A of Stamp Report.
1890-91	7,30,728	20,722	...	92,310	10,569	19,631	78,062	9,61,022	

* Sirsa Sub-Division added to this District from 1st November 1884.

Table No. XXIX,—showing REVENUE derived from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
			FLUCTUATING REVENUE.					MISCELLANEOUS REVENUE.						
								Grazing dues.						
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections.)	Revenue of lapsed and resumed muáfis.	Revenue of waste lands brought under assessment.	Water-advantage rates.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	By enumeration of cattle.	By grazing leases.	Fines and forfeitures of Revenue Department.	Surplus warrant talbana.	Other items.	Total miscellaneous land revenue.	REMARKS.
DISTRICT FIGURES.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Total of 5 years 1868-69 to 1872-73	21,25,784	11,203	...	...	...	...	145	...	8,080	...	...	...	11,058	Taken from last Gazetteer.
1873-74 to 1877-78	21,20,525	14,947	...	...	...	...	223	...	10,050	...	...	...	14,724	
1878-79 to 1882-83	21,21,178	10,634	...	...	...	...	436	...	10,000	...	...	...	10,198	
1883-84	5,62,827	1,329	116	...	...	...	116	...	1,200	3	10	...	1,213	Taken from Statements Nos. I, III of Revenue Report. Sirsa Sub-Division added to this District from 1st November 1884.
1884-85	5,62,743	20,852	...	...	...	19,126	19,161	1,330	...	59	36	266	1,691	
1885-86	5,62,657	29,117	124	...	...	27,519	27,643	1,330	...	31	19	94	1,474	
1886-87	5,62,113	29,983	58	...	...	28,452	28,510	1,330	..	13	25	105	1,473	
1887-88	5,62,126	35,731	*509	...	...	35,106	35,615	...	...	6	12	98	116	Taken from Statements Nos. XVIIIA. and XX of Revenue Report.
1888-89	5,63,005	34,454	126	...	...	32,660	32,786	1,388	...	66	9	205	1,668	
1889-90	5,63,968	25,762	47	...	...	25,023	25,070	...	...	386	2	304	692	
1890-91	7,31,655	29,722	5	...	...	27,010	27,015	...	...	223	82	2,402	2,707	
	35,45,524	1,84,769	869	...	...	1,75,770	1,76,639	4,048	...	725	149	3,208	8,130	
Tahsíl Totals for 6 years 1885-86 to 1890-91—														
Hissár	5,75,216	516	31	...	...	...	31	...	...	359	64	62	485	Taken from District Office.
Hánsi	9,20,652	4,303	7	...	...	...	7	4,048	...	217	31	...	4,296	
Bhiwáni	5,48,338	17	...	...	...	...	...	...	...	13	4	...	17	
Fatehabad...	6,73,394	3,375	641	...	...	...	641	...	...	82	12	2,640	2,734	
Sirsa	8,27,924	1,76,558	190	...	...	1,75,770	1,75,960	...	...	54	38	506	598	

* Excludes Rs. 539 on account of average fees on Wards' estates.

Table No. XXX,—showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
TAHSIL.	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT,								NUMBER OF ASSIGNEES.				
	Whole villages.		*Fractional parts of villages.*		*Plots.*		*Total.*		*In perpetuity.*		*For life or lives.*		*During maintenance of institutions.*		*Pending orders of Government.*						
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For life or lives.	During maintenance of institution.	Pending orders.	Total.
	Acres.	Rs.			Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.							
Hissár	...	...	...	...	2,193	669	2,193	669	...	...	2,193	669	...	...	...	...	...	41	...	...	41
Hánsi	...	...	...	...	2,049	675	2,049	675	...	...	966	284	1,083	391	...	...	...	14	36	...	50
Bhiwáni	...	...	...	...	144	27	144	27	...	...	...	...	144	27	...	...	...	...	1	...	1
Fatehabad	32,527	11,882	...	...	10,169	2,439	42,696	14,321	31,909	11,712	9,459	2,190	1,328	419	...	...	1	153	9	...	163
Sirsa	16,541	3,455	...	...	6,022	3,515	22,563	6,970	16,691	3,526	5,581	3,374	291	70	...	...	3	106	7	...	116
Total District ...	49,068	15,337	...	...	20,577	7,325	69,645	22,662	48,600	15,238	18,199	6,517	2,846	907	..	...	4	314	53	...	371

Table No. XXXI,—showing BALANCES, REMISSIONS and TAKAVI.

1	2	3	4	5	6
Year.	Balances of Land Revenue in rupees.		Reductions of fixed demand on account of bad seasons, &c., in rupees.	Takavi in rupees.	Remarks.
	Fixed revenue.	Fluctuating and miscellaneous revenue.		Principal.	
	Rs.	Rs.	Rs.	Rs.	
1876-77	...	...	...	...	Taken from last Gazetteer.
1877-78	1	...	...	7,502	
1878-79	...	...	...	19,749	
1879-80	...	...	...	390	
1880-81	...	...	...	...	
1881-82	...	...	...	300	
1882-83	133	...	...	...	Taken from Tables I, II, III and XVI of the Revenue Report.
1883-84	152	...	...	13,750	
1884-85	103	...	...	14,358	
1885-86	78	...	...	2,800	
1886-87	373	...	1,975	1,000	
1887-88	30	...	...	3,945	Do. XVII, XIX, XX and XXVI.
1888-89	...	...	...	5,830	
1889-90	5,040	...	...	4,598*	* Taken from District Office.
1890-91	5,961	...	4,078	3,660	

Table No. XXXII,—showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	SALES OF LAND.						MORTGAGES OF LAND.						REDEMPTION OF MORTGAGED LAND.		
	Total sales.			*New Agriculturists.*			*Total Mortgages.*			*New Agriculturists.*					
DETAIL.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.
		Acres.	Rs.		Acres.	Rs.		Acres.	Rs.		Acres.	Rs.		Acres.	Rs.
District totals for 6 years, 1885-86 to 1890-91 ...	3,326	82,644	7,28,500	597	19,065	2,41,172	7,592	99,495	7,36,313	1,630	29,580	2,03,927	3,718	79,050	3,51,872
1885-86	250	7,706	42,826	52	2,783	16,156	245	7,640	42,364	69	4,678	25,896	309	9,859	46,004
1886-87	403	16,478	1,17,474	78	2,399	30,551	901	18,836	1,18,467	178	6,892	43,714	636	16,187	61,246
1887-88	437	11,105	1,22,453	91	4,354	39,006	1,298	16,856	1,02,980	169	2,894	15,899	605	11,900	49,703
1888-89	1,076	22,374	1,07,041	89	1,010	15,377	2,037	24,130	1,62,614	459	7,068	42,135	787	13,895	72,046
1889-90	696	15,581	2,04,442	161	6,022	97,078	1,856	18,566	1,65,002	347	3,475	34,506	853	16,973	66,225
1890-91	464	9,400	1,34,264	126	2,497	43,004	1,255	13,467	1,44,886	408	4,573	41,777	528	10,236	56,648
Tahsíl totals for 6 years, 1885-86 to 1890-91—															
Hissár	544	7,848	1,27,260	81	1,635	32,907	1,056	16,026	1,29,183	139	6,302	28,875	602	14,283	82,415
Hánsi	958	21,698	1,56,404	65	1,971	49,048	1,215	17,607	1,04,460	123	2,305	18,083	487	17,232	42,893
Bhiwáni	441	9,345	69,501	155	1,929	28,499	2,777	31,300	1,65,333	852	8,557	55,477	1,423	21,032	67,833
Fatehabad	632	17,118	1,77,062	128	5,346	58,114	1,031	18,276	1,89,560	205	7,203	63,809	552	17,632	1,04,032
Sirsa	751	26,635	1,98,273	168	8,184	72,604	1,513	16,286	1,47,777	311	5,213	37,683	654	8,871	54,699

NOTE.—These figures are taken from the Agricultural Register No. X.

Table No. XXXIII,—showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	Income from sale of stamps.				Operations of the Registration Department.							
	Receipts in Rupees.		Net income in Rupees.		Number of deeds registered.				Value of property affected in rupees.			
Years.	Judicial.	Non-Judicial.	Judicial.	Non-Judicial.	Touching immoveable property.	Touching moveable property.	Money obligations.	Total of all kinds.	Immoveable property.	Moveable property.	Money obligations.	Total value of all kinds.
1885-86	40,740	17,695	36,601	16,990	1,450	54	194	1,964	5,02,327	14,774	59,158	5,83,822
1886-87	43,946	18,786	39,813	18,015	1,750	39	189	2,299	5,51,309	7,783	38,646	5,99,558
1887-88	40,149	19,713	35,675	18,818	1,814	54	215	2,284	5,09,147	11,744	57,365	5,80,739
1888-89	50,593	21,494	49,068	20,606	1,964	33	164	2,486	7,97,403	5,078	43,926	8,49,942
1889-90	53,462	24,929	52,285	23,607	2,483	39	156	3,021	8,37,683	14,310	46,365	8,99,358
1890-91	51,456	26,606	49,750	25,062	2,943	39	250	3,406	9,34,217	10,583	69,517	10,19,533

Note.—These figures are taken from Appendix A of the Stamp and Tables II and VIII of the Registration Report.

Table No. XXXIII A,—showing REGISTRATION.

1	2	3	4	5	6	7
	Number of deeds registered.					
	1889-90.			1890-91.		
Registry Office.	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar, Hissár	2	...	2	6	2	8
Sub-Registrar, Hissár	313	107	420	424	224	648
Joint Sub-Registrar, Hissár	18	5	23	13	6	19
Sub-Registrar, Hánsi	238	40	278	288	69	357
Do. Bhiwáni	297	131	428	301	175	476
Do. Fatehabad	318	192	510	419	220	639
Do. Sirsa	457	365	822	473	323	796

Note.—Taken from Table No. II of the Registration Report.

Table No. XXXIV,—showing LICENSE TAX COLLECTONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Number of licenses granted in each class and grade.													
	Class I.				Class II.				Class III.					
Years.	Rs. 500	Rs. 200	Rs. 150	Rs. 100	Rs. 75	Rs. 50	Rs. 25	Rs. 10	Rs. 5	Rs. 2	Rs. 1	Total number of licenses.	Total amount of fees. Rs.	Number of villages in which licenses were granted.
1881-82	..	8	2	3	3	23	109	404	...	...	...	547	9,340	128
1882-83	...	3	3	4	4	22	105	419	...	...	...	560	9,665	177
1883-84	...	3	2	5	9	20	108	445	...	...	...	592	10,225	139
1884-85	1	3	2	4	11	30	146	585	...	...	...	782	13,625	175
1885-86	...	2	3	3	13	26	147	626	...	...	...	820	13,360	189

Note.—These figures are taken from Statement No. I of the License Tax Report.

Table No. XXXIV A,—showing INCOME TAX COLLECTIONS.

1	2				3				4				5				6				7			
	188687.				1887-88.				1888-89.				1889-90.				1890-91.				TOTAL.			
TAHSILS.	Number of Assessees.	Amount realized.			Number of Assessees.	Amount realized.			Number of Assessees.	Amount realized.			Number of Assessees.	Amount realized.			Number of Assessees.	Amount realized.			Number of Assessees.	Amount realized.		
		Rs.	A.	P.		Rs.	A.	P.		Rs.	A.	P.		Rs.	A.	P.		Rs.	A.	P.		Rs.	A.	P.
Hissár	144	3,187	9	9	162	3,382	4	3	186	4,074	4	8	208	5,423	13	1	230	5,945	6	10	930	22,013	6	7
Hánsi	187	4,225	5	1	263	4,398	5	1	292	4,994	8	5	310	5,626	12	8	316	5,842	4	0	1,368	25,087	3	3
Bhiwáni	286	7,461	9	6	326	8,995	3	8	349	11,092	6	11	474	13,658	9	9	446	12,559	8	5	1,881	53,767	6	3
Fatehabad	126	1,696	0	0	147	1,962	0	0	192	2,634	0	0	258	3,417	0	0	261	3,442	0	0	984	13,151	0	0
Sirsa	179	3,590	0	0	187	3,657	0	2	196	4,266	11	1	261	5,226	10	5	264	5,234	8	10	1,087	21,974	15	4
Total District ...	922	20,160	9	2	1,085	22,394	13	2	1,215	27,061	15	1	1,511	33,352	13	11	1,517	33,023	12	0	6,250	1,35,993	15	5

NOTE.—Taken from Statement No. III of the Income Tax Report.

Table No. XXXV,—showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9		10		11		12		13	14	15
	Fermented liquors.					Intoxicating drugs.										Excise revenue from		
		Number of retail shops.		Consumption in gallons.		Number of retail licenses.		Consumption in maunds.										
Years.	Number of central distilleries.	Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.		Charas.		Bhang.		Other drugs.		Fermented liquors.	Drugs.	Total.
								Maunds	Seers.	Maunds	Seers.	Maunds	Seers.	Maunds	Seers.	Rs.	Rs.	Rs.
1885-86	3	10	10	207	1,243	79	22	26	19	22	...	40	...	...	...	7,060	7,211	14,271
1886-87	3	14	8	221	1,338	69	26	19	2	34	17	40	...	...	...	7,272	7,560	14,832
1887-88	3	14	8	238	1,086	42	21	17	24	27	36	45	...	...	...	7,462	13,160	20,622
1888-89	2	13	9	372	946	38	22	15	37	31	...	40	7	...	...	7,414	10,109	17,523
1889-90	1	13	9	352	1,243	51	28	24	33	32	21	42	30	...	...	9,048	13,037	22,085
1890-91	1	13	13	847	776	59	35	27	13	29	31	43	6	...	...	10,569	19,631	30,200
Total ...	13	77	57	2,237	6,632	338	154	131	8	177	28	251	3	...	...	48,825	70,708	1,19,533
Average ...	2	13	10	373	1,105	56	26	21	35	29	25	41	34	...	...	8,137	11,785	19,922

Note.—These figures have been taken from Statement No. II and Statements A. C. D. and Appendix B. of the Excise Reports.

1	2	3	4	5	6	7	8	9	10	11	12
	ANNUAL INCOME IN RUPEES.			ANNUAL EXPENDITURE IN RUPEES.							
YEARS.	Provincial rates.	Miscellaneous.	Total Income.	Establishment.	District post and Arboriculture, &c.	Education.	Medical.	Miscellaneous.	Public Works.	Total Expenditure.	REMARKS.
1874-75	...	...	28,990	1,155	1,943	3,865	296	...	20,627	27,886	These figures are taken from the last Gazetteer, *i. e.*, from Appendices A and B to the Annual Review of District Fund Operations.
1875-76	...	...	28,019	1,163	...	4,309	534	...	20,563	26,569	
1876-77	...	...	25,402	1,210	584	4,378	1,270	...	14,677	22,119	
1877-78	...	...	26,787	1,273	624	4,344	1,064	...	15,741	23,046	
1878-79	...	...	27,962	1,335	120	5,084	1,048	84	18,530	26,201	
1879-80	35,654	88	35,942	1,340	...	4,699	1,713	86	11,038	18,921	
1880-81	35,597	327	35,924	1,573	220	5,285	1,701	337	12,188	21,304	
1881-82	35,598	468	36,066	1,617	286	5,061	1,623	139	12,152	20,878	
1882-83	35,570	891	36,461	1,620	615	4,830	2,669	290	13,068	23,092	From Accountant-General's Statement.
1883-84	35,502	652	36,154	4,031*	618	5,899	5,838	4,386	12,575	33,347	Do. do. do.
1884-85	46,618	969	47,587	5,445*	8,407	7,087	5,560	757	12,379	39,635	Do. do. do.
1885-86	50,594	5,788	56,382	2,658	4,984	6,577	6,812	884	17,178	39,093	From District Fund Accounts.
1886-87	47,251	49,367	96,618	2,208	4,760	12,569	7,207	15,537	19,414	61,695	Do. Accountant-General's Statement.
1887-88	47,161	32,373	79,534	2,755	6,706	9,520	6,263	16,093	21,194	62,531	Do. do. do.
1888-89	48,139	32,400	80,539	3,277	5,799	9,705	8,014	9,177	34,954	70,926	Do. do. do.
1889-90	50,825	25,267	76,092	3,844	4,651	8,778	7,784	18,562	37,930	81,549	Do. do. do.
1890-91	65,948	31,757	97,705	3,790	5,694	9,712	8,468	19,989	48,441	96,094	

* Includes cost of cess collection, under Act V of 1878.
during 1883-84 Rs. 2,177.
Do. 1884-85 „ 3,014.

Table No. XXXVII,—showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	HIGH SCHOOLS.								MIDDLE SCHOOLS.								PRIMARY SCHOOLS.							
	English.				Vernacular.				English.				Vernacular.				English.				Vernacular.			
	Government.		*Aided.*		*Government.*		*Aided.*		*Government.*		*Aided.*		*Government.*		*Aided.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
Years.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
FIGURES FOR BOYS.																								
1885-86	...	...	...	...	...	...	...	...	3	537	...	...	1	119	...	...	...	...	...	...	37	1,486	...	...
1886-87	...	...	...	...	...	...	...	...	3	586	...	...	1	108	...	...	...	...	...	...	43	1,586	...	...
1887-88	...	...	...	...	...	...	...	...	3	570	...	...	1	112	...	...	...	...	...	...	43	1,536	...	...
1888-89	...	...	...	...	...	...	...	...	3	504	...	...	1	117	...	...	...	...	...	...	44	1,460	...	...
1889-90	...	...	...	...	...	...	...	...	3	548	...	...	1	121	...	...	...	...	...	...	48	1,217	...	...
1890-91	...	...	...	...	...	...	...	...	3	544	...	...	1	133	...	...	...	...	...	...	47	1,208	...	...
FIGURES FOR GIRLS.																								
885-86	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1886-87	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1887-88	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1888-89	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1889-90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1890-91	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

able No. XXXVIII,—showing the WORKING of the DISPENSARIES of the HISSAR DISTRICT for the years 1885 to 1890.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Name of Dispensary.	Class of Dispensary.	Number of patients treated.											
		Men.						*Women.*					
		1885.	1886.	1887.	1888.	1889.	1890.	1885.	1886.	1887.	1888.	1889.	1890.
Hissár	1st Class ...	9,425	8,269	9,008	8,229	7,256	9,172	1,355	1,446	1,273	1,704	1,660	2,149
Bhiwáni	Do. ...	7,581	6,560	7,472	8,406	7,662	7,016	1,449	1,473	1,703	1,964	2,087	2,205
Sirsa	Do. ...	4,902	4,236	4,311	5,819	6,087	6,860	993	870	1,161	1,495	1,769	2,129
Hánsi	2nd Class ...	3,404	3,209	3,710	2,823	4,041	5,126	809	787	1,090	757	1,066	1,179
Fatehabad	Do. ...	2,913	3,158	4,281	4,331	3,428	2,983	1,010	1,341	1,710	2,110	2,620	889
Budhláda	Do. ...	3,052	3,416	3,336	3,050	3,490	3,673	1,037	1,055	1,336	1,279	1,365	1,508
Ellenabad	3rd Class ...	1,466	2,360	3,469	2,709	3,179	1,546	603	452	822	743	665	307
Barwála	Not classified	..	...	2,598	2,699	2,341	2,807	...	...	582	967	795	935

Note.—These figures have been taken from Statement No. IV of the Annual Reports of Dispensaries.

Table No. XXXVIII.—showing the WORKING of the DISPENSARIES of the HISSAR DISTRICT for the years 1885 to 1890—*continued*.

Name of Dispensary.	Class of Dispensary.	15	16	17	18	19	20	21	22	23	24	25	26
		Number of patients treated—*continued*.											
		Children.						*Total of patients.*					
		1885.	1886.	1887.	1888.	1889.	1890.	1885.	1886.	1887.	1888.	1889.	1890.
Hissár	1st Class ...	1,449	1,415	1,303	1,603	2,390	3,021	12,229	11,130	11,584	11,536	11,306	14,342
Bhiwáni	Do. ...	2,325	2,290	3,029	2,956	3,220	3,436	11,355	10,323	12,204	13,326	12,969	12,657
Sirsa	Do. ...	1,243	1,155	1,885	2,904	3,232	3,916	7,138	6,261	7,357	10,218	11,038	12,905
Hánsi	2nd Class ...	1,188	1,141	1,853	1,191	1,753	2,234	5,401	5,137	6,653	4,771	6,860	8,539
Fatehabad	Do. ...	513	653	762	692	1,059	880	4,436	5,152	6,753	7,133	7,107	4,752
Budhláda	Do. ...	853	814	1,137	1,065	1,202	1,317	4,942	5,285	5,809	5,394	6,057	6,468
Ellenabad	3rd Class ...	489	460	647	472	585	324	2,558	3,272	4,938	3,924	4,429	2,177
Barwála	Not classified	...	...	677	935	985	926	...	...	3,857	4,601	4,121	4,668

Table No. XXXVIII,—showing the WORKING of the DISPENSARIES of the HISSAR DISTRICT for the years 1885 to 1890—*concluded.*

Name of Dispensaries.	Class of Dispensaries.	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44
		Number of patients treated—*concld.* In-door patients.						Expenditure in Rupees.						Operations.					
		1885.	1886.	1887.	1888.	1889.	1890.	1885.	1886.	1887.	1888.	1889.	1890.	1885.	1886.	1887.	1888.	1889.	1890.
Hissár	1st Class	310	288	344	340	418	523	2,789	2,783	2,782	2,980	3,671	3,560	849	661	731	819	963	1,522
Bhiwáni	Do. ...	383	315	367	336	277	405	4,335	4,086	5,459	4,291	3,960	3,564	1,743	2,229	1,769	1,853	1,300	1,169
Sirsa	Do. ...	272	254	287	410	422	428	2,450	2,664	2,062	2,837	2,892	3,191	615	495	522	1,314	1,109	974
Hánsi	2nd Class	197	190	170	134	182	231	1,603	1,771	1,679	1,731	1,889	1,705	575	652	699	520	947	1,293
Fatehabad	Do. ...	94	128	122	103	94	142	941	953	959	909	1,139	1,070	547	498	488	801	631	317
Budhláda	Do. ...	109	110	105	93	121	93	853	983	790	780	730	894	630	618	706	668	729	702
Ellenabad	3rd Class	...	...	...	...	...	...	747	733	846	632	840	614	132	145	179	120	94	77
Barwála	Not classified.	...	...	...	...	...	...	...	...	344	372	433	344	...	...	276	278	362	554

Table No. XXXIX,—showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9		10
	Number of Civil suits concerning				Value in Rupees of suits concerning			Number of Revenue Cases.		
Years.	Money or moveable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	Land.	Other matters.	Total.	Original.	Appeals.	Remarks.
1885	3,327	857	624	4,808	22,114	2,72,687	2,94,801	4,311	4*	* Revenue Executive Cases, new institutions.
1886	3,042	774	690	4,506	33,940	2,16,015	2,49,955	9,204	19*	
1887	2,540	1,203	785	4,528	16,365	2,54,422	2,70,087	1,313	2†	† Revenue Executive Cases, including old cases for decision.
1888	3,132	1,478	628	5,238	71,390	1,95,503	2,66,893	1,527	13†	
1889	2,337	1,489	805	4,631	1,40,312	1,86,699	3,27,011	1,707	17+	
1890	2,709	974	627	4,310	80,931	1,58,052	2,38,983	2,758	5+	

Note.—These figures are taken from Statement No. III of the Civil Report.

Table No. XL,—showing CRIMINAL TRIALS.

	1	2	3	4	5	6	7
	DETAILS.	1885.	1886.	1887.	1888.	1889.	1890.
PERSONS TRIED.	Brought to trial during the year ...	3,423	3,353	3,607	3,317	3,803	3,565
	Discharged	396	390	588	436	503	1,245
	Acquitted...	593	526	563	567	602	529
	Convicted...	1,740	1,707	1,820	1,471	1,594	1,709
	Committed or referred	20	45	57	35	53	50
CASES DISPOSED OF.	Summons cases (Regular)	800	713	645	860	992	996
	Ditto (Summary) ...	...	1	5	10	8	78
	Warrant cases (Regular)	847	871	1,097	952	945	999
	Ditto (Summary)	1	9	40	21	16	2
	Enquiries under Chapter 18... ...	5	11	7	7	11	6
	Total cases disposed of	1,653	1,605	1,794	1,850	1,972	2,081
NUMBER OF PERSONS SENTENCED TO	Death	1	3	3	2	2	...
	Transportation for life	3	1	7	4	1	1
	Ditto for a term	...	...	...	...	2	...
	Penal servitude...	...	...	...	...	...	...
	Fine under 10 rupees	1,335	1,111	1,154	991	970	1,091
	Ditto 10 to 50 rupees	173	281	282	208	330	266 37
	Ditto 50 to 100 ,, ...	2	18	28	22	30	3
	Ditto 100 to 500 ,, ...	...	4	13	10	12	...
	Ditto 500 to 1,000 ,, ...	...	...	2	...	...	...
	Over 1,000 rupees	...	...	...	...	...	
	Imprisonment under 6 months ...	287	402	428	403	358	368
	Ditto 6 months to 2 years,	149	115	155	141	153	194
	Ditto over 2 years	3	4	37	9	21	27
	Whipping	43	33	65	54	38	51
	Find sureties of the peace	...	18	1	6	...	2
	Recognisance to keep the peace ...	61	68	24	5	15	59
	Give sureties for good behaviour ...	98	87	64	10	20	52

NOTE.—Taken from Statements Nos. IV and V of the Criminal Report.

Table No. XLI,—showing POLICE INQUIRIES.

NAME OF OFFENCE.	Number of cases inquired into.						Number of persons arrested or summoned.						Number of persons convicted.					
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	1885.	1886.	1887.	1888.	1889.	1890.	1885.	1886.	1887.	1888.	1889.	1890.	1885.	1886.	1887.	1888.	1889.	1890.
Rioting or unlawful assembly ...	2	5	11	10	18	15	17	34	88	59	126	136	5	11	44	46	82	79
Murder and attempts to murder,	5	4	8	10	13	17	4	5	23	16	14	25	3	2	9	7	2	8
Total serious offences against the person	63	93	65	110	124	92	115	145	131	109	180	122	93	77	67	65	110	55
Abduction of married women ...	2	9	4	21	17	9	5	11	4	19	8	16	...	10	3	9	1	5
Total serious offences against property	202	232	301	241	260	351	153	183	191	160	140	187	106	106	137	88	66	97
Total minor offences against the person	9	18	17	28	47	36	14	43	23	14	22	42	11	14	10	1	1	9
Cattle theft	149	128	201	258	317	327	128	153	249	162	181	210	63	72	194	86	95	92
Total minor offences against property	322	343	576	585	498	607	380	368	530	546	406	486	227	246	294	295	175	242
Total cognizable offences... ...	1,751	1,483	1,612	1,823	1,912	2,144	1,906	1,652	1,966	1,668	1,785	1,963	1,468	1,121	1,354	1,092	1,094	1,193
Rioting, unlawful assembly, affray	2	3	2	...	1	1	12	4	15	...	9	8	11	4	9	...	...	...
Offences relating to marriage ...	144	177	149	164	136	157	96	97	73	80	54	39	7	11	8	7	13	8
Total non-cognizable offences ...	1,436	1,654	1,510	1,851	1,739	1,788	1,649	1,696	1,519	1,866	2,095	1,722	434	534	485	394	454	475

NOTE.—These figures are taken from Statement A of the Police Report.

Table No. XLII,—showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
	Number in gaol at beginning of the year.		Number imprisoned during the year.		Religion of convicts.			Previous occupation of male convicts.						Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
Years.	Males.	Females.	Males.	Females.	Musalmáns.	Hindús and Sikhs.	Buddhists and Jains.	Official.	Service.	Professional.	Agricultural.	Commercial.	Industrial.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
																								Rs.	Rs.
1885-86	160	4	405	16	152	216	...	12	9	...	246	15	16	264	71	64	15	4	2	1	33	12	4	12,910	3,282
1886-87	172	5	517	8	164	278	...	12	8	16	336	19	1	392	73	45	10	1	1	3	34	10	9	13,442	2,889
1887-88	250	2	650	13	228	435	...	17	7	10	447	16	7	410	86	103	46	6	6	3	81	16	5	16,313	1,376
1888-89	273	3	566	7	208	364	...	21	9	6	364	13	2	396	56	88	22	6	3	2	66	9	2	15,091	1,850
1889-90	218	1	556	9	224	340	...	18	42	22	303	35	61	347	101	65	36	7	7	2	50	9	9	13,556	1,613
1890-91	220	3	619	10	274	355	...	4	71	...	425	28	11	364	126	90	42	6	1	...	76	25	10	14,403	1,760

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI and XXXVI of the Administration Report.

Table No. XLIII,—showing the POPULATION of TOWNS (Census of 1891.)

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindús.	Sikhs.	Jains.	Musalmáns.	Other religions.	Number of occupied houses.	Persons per 100 occupied houses.
Hissár	Hissár	16,854	10,032	32	391	6,328	71	2,371	711
Hánsi	Hánsi	14,085	6,895	87	650	6,449	4	2,263	622
Bhiwáni	Bhiwáni	35,468	31,005	28	207	4,213	15	5,101	695
Fatehabad	Fatehabad	2,848	1,087	10	38	1,712	1	399	714
Barwála	......	...	...	...	...	...	...	...	...
Sirsa	Sirsa	16,415	11,228	57	306	4,667	157	2,629	624
	Rania	5,110	1,344	3	132	3,631	...	673	759
	Ellenabad...	2,311	1,787	...	68	456	...	405	571
	Rori	3,490	1,921	574	157	838	...	366	954

Table No. XLIV,—showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Towns.	*Total population by Census of*		*Total births registered during the year.*						*Total deaths registered during the year.*					
	Sex.	1891.	1885.	1886.	1887.	1888.	1889.	1890.	1885.	1886.	1887.	1888.	1889.	1890.
Hissár	Males ...	8,863	259	276	277	250	206	235	310	234	326	225	220	231
	Females ...	7,991	219	237	195	212	176	224	248	210	286	203	182	239
Hánsi	Males ...	7,457	149	184	233	262	281	319	220	208	217	202	176	360
	Females ...	6,628	110	168	200	226	244	268	205	200	234	179	173	320
Bhiwáni	Males ...	18,186	604	726	685	705	674	668	624	429	682	564	704	937
	Females ...	17,282	580	620	547	623	608	556	565	375	592	524	676	895
Sirsa	Males ...	9,031	229	249	241	250	292	284	174	143	339	251	234	259
	Females ...	7,384	164	244	165	194	227	240	152	125	286	226	218	227

NOTE.—These figures are taken from Tables Nos. LIII, LIV, and LV of the Administration Report.

Table No. XLV,—showing MUNICIPAL INCOME.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Municipality.	Class of Municipality.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	1883-84.	1884-85.*	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Hissár	II	10,948	10,201	9,921	10,861	10,663	11,614	10,778	16,340	15,711	16,767	16,760	22,332	22,210	17,900	17,170
Sirsa	,,	17,544	19,063	20,206	32,451	12,489	11,373	16,003	18,546	13,235	26,505	21,038	23,624	29,048	26,794	21,469
Hánsi	,,	5,572	5,045	4,733	5,875	8,373	6,816	8,061	9,763	10,601	13,411	12,523	16,732	23,821	20,031	11,723
Bhiwáni	,,	41,676	32,195	33,249	35,317	34,641	33,017	39,871	35,880	33,468	40,918	44,479	48,364	49,130	46,421	43,990
Fatehabad	,,	1,305	1,495	1,712	1,731	2,160	2,242	1,991	2,614	2,258	2,119	1,889	2,097	2,070	1,973	1,571
Rattia	III	425	800	821	714	737	1,115	1,018	963	1,068	1,322	...	...	...	...	...
Tohána	,,	619	717	522	864	984	1,040	1,188	1,048	1,136	1,337	...	...	...	...	...
Ellenabad... ...	II	2,339	1,657	2,655	2,272	1,733	2,018	3,761	2,002	634	1,193	1,054	1,081	1,217	776	659
Rania	,,	1,300	655	1,239	1,229	1,217	1,316	1,248	1,341	795	1,253	1,100	1,019	1,318	1,464	1,129
Rori	,,	679	252	462	517	448	483	518	602	184	589	517	458	649	528	460

* Including last 5 months' accounts of the 4 Municipalities of the late Sirsa District. Sirsa added to this District from 1st November 1884.
NOTE.—These figures are taken from Tables Nos. XXXIX, XL and XLI of the Administration Report.

POLYMETRICAL Table No. XLVI,—showing DISTANCES.

HISSAR.	Hissar	Hánsi	Sorkhi	Mundahal	Bhiwáni	Bamla	Tosham	Siwáni	Bahal	Bajina	Sangarpur	Dinod	Kairu	Bawáni	Bas	Narnaund	Khot Kalán	Barwála	Tohána	Dharsul	Rattia	Fatehabad	Badopal	Agroha	Ladwi	Bhattu	Balsamand	Sirsa	Rania	Ellenabad	Rori	Dabwáli	Chautála	Narail	Jamal	Sohuwála	Odhan	Pipli	Lambi	Darbi	Jodhka
Hánsi ...	16																																							
Sorkhi ...	26½	10½																																						
Mundahal ...	31½	15½	5																																					
Bhiwáni ...	36½	24	18	16																																				
Bamla ...	40	27½	18	14½	6½																																			
Tosham ...	24	16½	18	20½	15	20																																		
Siwani ...	20	25	32	36	33	38	18																																	
Bahal ...	39½	38½	42½	45	32½	39	24½	19½																																
Bajina ...	32	23	21½	22	9	15½	8	24	24½																															
Sangarpur ...	29½	25	26½	28	16½	23	8½	19	17	7½																														
Dinod ...	33½	22	18	18	5½	12	9½	27½	28½	4	11½																													
Kairu ...	33½	29	28½	30	16	22½	12½	22	16½	8	4	12																												
Bawáni ...	24½	11½	8½	11	12½	16	9½	25½	34	13	17	11	20																											
Bas ...	30½	14½	6½	6	22	20½	24½	38½	45	28	32	24½	35	15																										
Narnaund ...	26	14	12	14	30	28½	27½	39	52	33½	36	30	40½	20½	8																									
Khot Kalán ...	31	23	23½	25½	41½	40	39	48	61½	45	47½	41	51½	32	19½	11½																								
Barwála ...	18½	18	24½	29½	42	42½	34½	35	52	41	43	40½	47	29½	25½	17½	16																							
Tohána ...	38½	42	46	51	66	64	58½	58½	76	65	67	64	71	53½	45	37	27½	24																						
Dharsul ...	34½	42	48½	53½	66	66½	55	52½	72	63	63½	64	67½	53½	49½	41½	34	24	11																					
Rattia ...	36	46½	54½	59½	70½	72½	60	53	72½	68	65½	69½	69½	58	55½	47½	41½	30	20	9																				
Fatehabad ...	30	46	56½	61½	66½	70	54	42	61½	62	59	63½	62	54	55	46½	45	29	28½	17½	16½																			
Badopal ...	21	37	47½	52½	57½	61	45	35	54½	53	51½	54½	54½	45	46	39½	38	22	29	20	18½	9																		
Agroha ...	13	29	39½	44½	49½	53	37	28	47½	45	42½	46½	46½	37	38	32	33½	17½	30½	24½	25	17	8																	
Ladwi ...	11½	27½	38	43	48	51½	35½	22	41½	43½	38	45	42	35½	42	37½	38½	22½	37½	31½	31½	20	13	7																
Bhattu ...	28	44	54½	59½	61½	68	52	36½	54½	60	54½	61½	58½	52	58½	64	51	35	40	29	28	11½	13	17½	16½															
Balsamand ...	16½	32½	43	45	44½	49½	29½	13½	31½	37½	32½	29	35½	34	47	42½	47½	32	49½	43½	42½	30	24	19	12	23														
Sirsa ...	50	66	76½	81½	86½	90	74	58½	78	82	76½	83½	80½	74	79½	71	71½	55½	55	44	35	27	33½	39½	28½	22	45													
Rania ...	62	78	88½	93½	98½	102	84½	68½	88	92½	87½	94	90½	86	91½	83½	83½	67½	67	56	47	39	45½	51½	50½	34	55	12												
Ellenabad ...	75	91	101½	106½	106½	111½	91½	75½	95	99½	94½	101	97½	96	108	94½	96	80	80	69	60	52	58	62½	61½	45	62	25	13											
Rori ...	52	68	78½	83½	88½	92	76	64	83½	84	80	85½	81½	76	76½	68½	67	51	44	33	24	22	31	39	42	31	54	20	32	45										
Dabwáli ...	86	102	112½	117½	122½	126	110	94½	114	118	112½	119½	116½	110	112½	105½	104	91	81	70	61	59	68	75½	74½	58	81	36	26	36	37									
Chautála ...	87	103	113½	118½	123½	127	111	94½	114	119	113½	120½	116½	111	116½	108½	108½	94	87	76	67	64	70½	76½	75½	59	81	37	26	22	43	18								
Narail ...	43	59	69½	74½	79½	83	67	51½	71	75	69½	76½	73½	67	67½	59½	58	42	41½	30½	24	13	22	30	31½	15	38	13	27	40	16	49	52							
Jamal ...	49	65	75½	80½	82½	89	67½	51½	71	75½	70½	77	78½	72	78½	76½	72	56	61	50	46	32½	24	38½	37½	21	38	13	17	24	33	49	43	22						
Sohuwála ...	60	76	86½	91½	96½	100	84	68½	88	92	86½	93½	90½	84	89½	81½	81	65	62	51	42	36	43½	49½	48½	32	55	10	15	28	18	26	29	23	23					
Odhan ...	68	84	94½	99½	104½	108	92	76½	96	100	94½	101½	98½	92	97½	89½	89	73	66	55	46	44	51½	57½	56½	40	63	18	23	36	22	18	21	31	31	8				
Pipli ...	74	90	100½	105½	110½	114	98	82½	102	106	100½	107½	104½	98	103½	95½	95	79	69	58	49	47	56	62½	62½	46	69	24	29	42	25	12	21	37	37	14	6			
Lambi ...	98	114	124½	129½	134½	138	122	106½	126	130	124½	131½	128½	122	127½	119½	119	103	93	82	73	71	80	87½	86½	70	92	44	37	37	49	12	19	61	54	33	28	24		
Darbi ...	48	64	74½	79½	84½	88	72	56½	76	80	74½	81½	78½	72	77½	69½	67	51	48	37	28	22	31	37½	36½	20	48	7	19	32	16	40	43	9	20	14	22	28	52	
Jodhka ...	40	56	66½	71½	76½	80	64	48½	68	72	66½	73½	70½	64	69	61	59½	43½	43½	32½	27	15	21½	29½	28½	12	35	12	24	37	19	48	49	3	19	22	30	36	56	8		
Abubshahr ...	83	99	109½	114½	119½	123	107	91½	111	115	109½	116½	113½	107	112½	104½	103	87	79	68	59	58	66½	72½	71½	55	78	33	26	26	35	10	8	45	43	22	17	13	11	36	44

GAZETTEER

OF THE

HISSAR DISTRICT.

BY

P. J. FAGAN, Esquire,

Settlement Officer.

1892.

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